Christmas Edition

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: Alaska, Arizona, California, Hawaiian Islands, Idaho, Los Angeles, Nevada, Olympia, Oregon, Eastern Oregon, Philippines, Sacramento, Spokane and Utah.

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MADONNA AND CHILD *Acad. of St. Luke, Rome*

THE STRENGTH OF CHRISTIANITY

We stand at the dawn of the twentieth century, and we seek to measure the strength of Christianity. Her adherents in 1800 were perhaps 200,000,000; to-day they are close upon 500,000,000. Not in numbers alone, but in vantage ground of influence, she has grown in strength; the Christian nations now wield sovereign influence over 800,000,000 out of the 1,400,000,000 of the world's population. Or, to put it in another way; one-third of the inhabitants of the world are Christian, and nearly another third of the world is under the government of the Christian nations; and, as matters now are, it is not difficult to see how easily the whole of the habitable world may fall under the sway of the Christian peoples. Measure the Christian influence by area, and we find that, for every mile of the earth's surface governed by non-Christian peoples, four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the nineteenth century, Christianity would have vanished from the face of the earth! The answer of facts is that two-thirds of the world's people, and four-fifths of the earth's soil, are ruled by the Christian nations. If we ask for further evidence of the growth of the Christian Church, we have but to look at India, where the Christian converts grew between 1851 and 1881 from 91,000 to 417,000; or at Africa, where a native Church holds an almost independent existence. — The Canadian Churchman.

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES

The Mission of St. Philip the Evangelist (colored) which is part of the City Mission Society's work and which has depended almost entirely upon lay workers, will soon have the services of a priest. The Rev. W. T. Cleghorn of Pine Bluff, Arkansas, who has been one of the pioneer workers in the Afro-American Convocation of the Diocese of Arkansas, has accepted a call to this field. He is most highly spoken of by the archdeacon under whom he served, and is leaving his present charge only because of the physical necessity of taking a somewhat lighter work. A guild has been formed among the colored people of Pasadena, of their own initiative, looking ultimately to the establishment of services and a mission there also. The women of St. Philip's recently gave an entertainment in one of the large halls of the city, attended by fully five hundred colored people, and most creditably conducted in every way. The race loyalty of these people was shown in the strong support given by the people of the other colored churches, who made up the greater part of the audience, a practical expression of kindliness which could not be duplicated in Caucasian circles.

An excellent work is being done in Los Angeles by the Japanese Mission (St. Mary's), which is in charge of Miss Mary L. Paterson, formerly a missionary in Japan, who gives her services to this mission as a labor of love. The mission occupies a rented house on South Flower street, where a number of the young men have rooms. Services are held on Sundays and evening classes during the week. The number of communicants is not large, but the quality of the Christianity is excellent. Those who do become Christians seem to take their religion seriously and give generously both of their money and of their personal services, toward the progress of the Church. By and by they may discover that this is quite unnecessary, and learn from their American brethren the art of serving both God and Mammon. At present they are producing a type of religious life that is both a reproach and an inspiration to many who have been much longer in the enjoyment of Christian privileges. Like all good works, this mission is in need of more adequate support. A Bible reader is ready to come from Japan as soon as $20 a month can be provided for her support. It is Miss Paterson's desire to branch out into "Little Tokio," the crowded section where the poorer class of Japanese live.

The many friends of the Rev. Joseph McConnell will regret to learn of his illness and enforced retirement from his work. For something more than a year Mr. McConnell has been in charge of All Saints' Parish, San Diego, but a sudden nervous breakdown has made it necessary for him to seek rest and treatment. It is hoped and expected, however, that he will be able to resume his work there after Easter. In the meanwhile the Church is fortunate in having the services of Bishop Graves of Kearney, who has found it necessary to spend the winter in Southern California.

Reference was made in the last number of "The Pacific Churchman" to the admission of St. James's Mission, South Pasadena, as a "self-supporting parish." The statements given in the case were correct with this exception, that St. James's has always been self-supporting its continuance as a mission being to other than financial reasons. South Pasadena is growing rapidly, and St. James's will soon be one of the strong parishes of the diocese.

The Convocation of San Bernardino met on November 19th, in St. John's Church, Corona, in conjunction with the general gathering of the Woman's Auxiliaries. The missionary interests of the district covered by the convocation were the subject of discussion. The Rev. Chas. F. Blaisdell of Trinity Church, Redlands, was elected president for the ensuing year and the Rev. A. L. Walter of Hemet, secretary.

On the same day in the parish house of St. Paul's Pro-Cathedral, in Los Angeles, a Sunday School Institute for the Convocation of Los Angeles as held, the Rev. R. B. Gooden of St. Luke's Church, Long Beach, presiding. Addresses were made by Miss Mary E. Foy, Rev. Robert Renison and Rev. Leslie E. Learned. It is the intention of the executive committee of the Diocesan Sunday School Institute to hold institutes in the several convocations and to make the work of the institutes more diocesan and less a matter for the city of Los Angeles.

Advent season brings with it the usual number of Church bazaars. There is something eminently fitting in this choice of a penitential season for these solemn festivities which, though they may be joyful in exterior appearance, are really to be classed with sackcloth and ashes, equally distressing to those who get them up and to those who under a sense of compulsion spend their money for that which satisfieth not. What a quaint, old-fashioned notion that was of the Apostle St. Paul that the Church could be supported by the systematic free-will gifts of people grateful for the blessings of a kind Heavenly Father.

T. C. M.

The Rev. E. A. Sherrod has resigned the charge of St. Paul's, Ventura, and accepted work in the diocese of Atlanta.

A united service of all our congregations in Los Angeles was held on Thanksgiving Day at St. Paul's Pro-Cathedral, Bishop Johnson being the preacher.

The Rev. C. F. Blaisdell of Redlands is taking a prominent part in the work of the Associated Charities in that place, and will be one of its regular lecturers during the winter.

Plans are being prepared for a parish house in connection with St. Stephen's, Hollywood, to be 26x100 feet in extent and to contain choir and Sunday school classrooms, kitchen, and assembly hall, etc.

At St. James's Church, under the direction of the Rev. F. Henstridge, an effort is being made to reach the boys of the neighborhood who are likely to be on the streets in the evening, by opening the parish house to them and supplying them with reading matter and games.

The first service to be held in a long time in St. Mary's, Lompoc, was conducted on November 21st by the Rev. T. C. Marshall. At one time the outlook at this point seemed propitious

and the regular services were maintained; but for some years now the situation has been most discouraging and the services have been given up.

On November 30th the fiftieth anniversary of the ordination of the Rev. John D. Easter, D.D., was observed at Trinity, Redlands, of which parish Dr. Easter is rector emeritus. At the service a number of the local clergy were in the chancel and the Bishop of the diocese preached. Later Mr. Easter was the recipient of a handsome loving cup presented to him by the citizens of Redlands, the mayor making the presentation address.

The Rt. Rev. Auson R. Graves, Bishop of Kearney, is spending the winter in San Diego.

St. James's Church, Pasadena, has purchased a lot of land adjoining the church and will build a rectory in the near future.

The Standing Committee has granted the petition of Upland Churchmen for the organization of a new parish to be known as St. Mark's.

DISTRICT OF SACRAMENTO

Bishop Spalding visited Sacramento and Woodland recently, stimulating interest in missions and also making friends for his work in Utah.

Bishop Rowe also visited Sacramento and afterwards went to Auburn. Great interest was manifested in this hero of the Northland and many hearts were stirred by his words.

The Rev. John Barrett has come from Rochester, Pa., to take charge of the church at Fort Bragg and become its first resident priest. This mission has been tenderly and ably fostered for several years by the Rev. F. W. Crook of Ukiah. It has made wonderful progress and shown great courage and faith in undertaking the entire support of a resident clergyman.

The Rev. B. E. Diggs has come from Peoria, in the diocese of Quincy, to minister to the people of Benicia, Suisun and Collinsville.

The Rev. F. W. Crook, released from Fort Bragg, will be able to give some of his time to Healdsburg and enable Rev. Webster L. Clark to give more time to Vacaville.

Chico is still vacant and offers a most desirable opportunity to the right man. It is a very live and growing town, with considerable enterprise and culture. The church is well located on the public square and there is a fine opening and support for a zealous priest.

Archdeacon Swan has been relieved of his duties at Trinity Church, Sacramento, and set free to devote all his time and energies to his work as archdeacon.

Bishop Moreland has assumed the entire charge of the services at Trinity for the months of December, January and February. This church has now attained a position of considerable importance, from the character of its congregations and services, the amount of its offerings, the size of its Sunday school and societies, as well as by the erection of the large stone cathedral house, which it will be privileged to use as its parish house.

S.

The new rectory at Ferndale was completed in November, and the Rev. C. M. Hitchcock and family are now comfortably in possession.

The Rev. John Partridge, whose serious illness was mentioned in our last issue, has sufficiently improved to be able to go to Riverside, where he will spend the next few months.

St. Mary's, Napa, being without a rector, the Rev. R. L. Macfarlane is supplying the church people with one service a Sunday—alternately in the morning and in the evening.

What is certainly a new departure and may legitimately be regarded in different ways, has been inaugurated in St. Stephen's Church, Colusa, where the Rev. F. H. Fatt is supplementing the Sunday evening service by a phonograph sacred concert.

DISTRICT OF OREGON

A conference for the clergy of the diocese of Oregon was conducted in St. David's Church, Portland, on November 18th, by the Rt. Rev. W. W. Perrin, D.D., Bishop of Victoria. The subject for the day was "The Spirit of (1) Power, (2) Love, (3) a Sound Mind. (2 Tim. 1:7.) An introductory address was given at the celebration of the Holy Communion at 8 a. m., and the addresses on the three divisions of the subject were delivered at 10 a. m., at noon, and at 2:30 p. m. The day was an exceedingly helpful one.

The missionary campaign for the coming year was begun on November 14th, which had been appointed by the diocesan board as "Diocesan Missions Day." The Bishop arranged for an exchange of pulpits among the clergy on that day, and the subject of Church extension was laid before the people throughout the diocese.

The Rev. F. M. Baum of Dayton, District of Spokane, has accepted the rectorship of the Good Samaritan Parish at Corvallis, and has entered upon his work. Corvallis is a strategic point, being the seat of the State Agricultural College.

Arrangements are being made for the immediate erection of a parish house and the purchase of a new organ.

The Rev. A. E. Bernays, for some time chaplain of the Seamen's Institute in Portland, sailed on August 19th from London for Rangoon, where his new work is to be.

The Rev. William Lucas of Allegan, Michigan, has assumed the charge of St. Mark's, Medford. Excavation for the new church building has been started, for which there is in hand already $5,000.

The Rev. Charles Wilson Baker, for some years rector of St. Philip's Church, Cleveland, Ohio, will take charge of St. George's, Roseburg, on December 5th. The building for the parish house has been repaired and placed in good condition for the coming of the new rector.

Archdeacon Bywater is officiating during the earlier Sundays in Advent at Grace Church, Astoria, where he preached on Thanksgiving Day.

A new bell weighing 800 pounds was placed in the belfry of Grace Church, Astoria, on December 7th. The bell was cast in Astoria and was the gift of Mr. James L. Lovell, proprietor of the Scow Bay Iron and Brass Works

The Sisters of St. John Baptist have opened a home for fallen and tempted girls, to be known as St. Elizabeth's House, in one of the northern suburbs of Portland, and will give lessons in housework, needlework and laundrying, as well as training in character, to girls and young women under 20 who need the aid of a helping hand.

In his Thanksgiving address to the congregations of the diocese, Bishop Scadding dwelt on the necessity for generous offerings for the work of the Good Samaritan Hospital at Portland. The new brick building, to be known as the Bishop Morris Memorial, is practically completed at a cost of some $120,000, of which one-fourth remains unpaid. About $5,000 have been expended in furnishings, which are still incomplete. A larger addition to the hospital's annually contributed funds is necessary to enable it to do its proper work.

DISTRICT OF EASTERN OREGON

An interesting feature in connection with the recent organization of the fight for municipal reform at The Dalles was the presence of the Rev. B. A. Warren, rector of St. Paul's Church, as chairman of the meeting. The assembly was held in the Vogt Opera House, and on the stage were practically all the Protestant clergy of the city. The Rev. D. V. Polling, pastor of the Congregational Church, made the chief speech of the evening, it being at his hands that the affidavits of thirteen young boys were secured and presented to the city council substantiating the charge that the saloons are openly, if not unrestrictedly, selling liquor to minors.

Rev. Henry C. Collins, M. D., has resigned St. Mark's Church, Hood River, Eastern Oregon.

Bishop Paddock made a visit to Klamath Falls during the third week in November, with a view to the establishment of regular services there at the earliest possible date.

DISTRICT OF NEVADA

A ceremony which was unique in the history of Nevada occurred at Los Vegas on November 1st, when the Rev. Harry Gray, incumbent of Christ Church, opened the new county court house of Clark county with prayer. This was done at the desire of Superior Court Judge George S. Brown of Elko, who, it will perhaps be remembered, is the chancellor of the diocese.

At Goldfield a union Thanksgiving Day service was held in St. John's Church, whose rector, the Rev. B. J. Darnielle, was the preacher. In the chancel were two of the clergy of the Goldfield evangelical bodies and some representatives of the Salvation Army.

The Rev. Lloyd B. Thomas has resigned the cure of St. Mark's, Tonopah, to take effect in January, and will go to Carson as rector of St. Peter's.

DISTRICT OF ALASKA

Southeastern Alaska is now in the grip of one of the severest cold spells ever known, even to the old residents. Considerable damage has been done and shipping generally hindered. The mercury has gone below zero, with terrific winds. Douglas, perhaps, suffered the most damage. It was quite unsafe to be outside for some days. Windows, chimneys and roofs were broken and blown off, and the falling and flying debris endangered life. Ketchikan had extreme high tides and heavy winds, with considerable damage to small craft. Skagway suffered specially from a severe cold wind that kept up for many days. Church work has, like most other things, been generally at a standstill.

Archdeacon Jenkins reports the weather so severe at Juneau and Douglass that on a recent visit he was able to have only one service. He writes that he experienced the worst sailing in seven years.

On the first Sunday in November the Rev. H. P. Coeser of Wrangel visited Skagway and preached at both morning and evening service. The archdeacon

was to have been away, but owing to illness in his family he was unable to go. Mr. Coeser is doing a good work at Wrangel—a lonely and isolated place in winter. He reports good progress among the children and the white people. The white congregation is the best it has ever been, and the people are learning to appreciate the Church service. Hope among the natives is to be found in the children and the young people. He is trying to build a mission room to cost from $700 to $1,000. He has raised already half the amount and now awaits the generous help of some from the home churches.

The Rev. Mr. Chapman, who spent last winter in the States, and has since returned to his work at Anvik, writes as follows of what he found on his return, and the hope for the future:

"I reached Anvik August 16th, early in the morning, having seen my fellow travelers depart one by one, as we came to the several places where they either found their work waiting for them, or were transferred to other lines of steamboats.

"A great welcome awaited me from my fellow workers here, and I had many cordial greetings from neighbors, native and white.

"I found gardens, cattle, etc., in capital condition. We have since taken in the vegetable crop—1,600 lbs. of potatoes and 430 lbs. of cabbages, rutabagas, etc.

"Our children, too, seemed happy and contented, and showed every evidence of good care and training.

"There was a very full attendance at church on the Sunday after my arrival, but it has not been nearly so good since. This is partly due to the fact that many of the people of the village have been absent, on berrying excursions, as deck hands on the steamboats, on hunting trips, etc. I found three of our people in need of surgical attention, and they were sent to Fairbanks, where they were most kindly received and cared for by Mr. Betticher and his associates. I regret to write that Mrs. Williams was one of the patients. A felon on one of her fingers was followed by a diseased condition of the bones of the hand, and while it did not appear to be serious when she left here, it proved upon examination to be a very grave matter indeed, and a telegram was received by Mr. Williams to-day, urging him to go to Fairbanks as soon as possible. He will probably be able to start to-morrow. Of the other two patients, one suffered the loss of a leg by amputation, and the other was obliged to return home, as nothing could be done for her. The agents of the Northern Commercial Co. were very kind in their arrangements for the party of invalids.

"With regard to matters of general interest, there is little to be said. The discovery of gold upon the Innoko river two or three years ago has attracted a number of people to the mines in that vicinity, and it has been followed by another 'strike,' which seems also to have been successful—to what extent is not yet known."

Since this letter was started on its journey in September great interest has been aroused over the new diggings in the Innoko and Iditarod country. Some fifteen hundred people are already there, and it promises to rival Fairbanks in the spring, when the country opens to the outside world.

I have just received an official statement of missionary offerings from Alaska for this year just closed. From eight Sunday schools they amounted to $398.64. Some vacancies, which mean closed schools, and some schools not contributing, accounts for the amount being no more. From the congregations, the showing is a little better. Out of nine Indian centers four sent offerings. Out of fifteen white centers ten sent offerings. The total from the congregations was $404.25. It should have been at least $700, considering what we have done some other years. From miscellaneous sources the amount was $149.10. The total from the district for the whole year was $951.99. With the return of some of the older missionaries and an effort of those who this past year did nothing, we ought to materially increase this amount by next September.

O. N.

BOISE, IDAHO

My Dear Editor:

I am asked from time to time about our opportunity for mission work in the great Northwest, and whether from lack of men and means in the past we have suffered in such a permanent way as to seriously limit our future. I am glad to say that I can conscientiously take the most optimistic point of view.

While it is true in early days our noble pioneer Bishops and missionaries seemed to possess the land by right of priority, it is also true that the battle lines have changed, the last few years have developed material conditions that make it quite fortunate for us that more building was not done in the past. Even in the ten years that I have known the West this semi-arid country has undergone a revolution that none could foresee, and with the incoming of an intelligent American population develops an opportunity for Church work surpassing anything that could have been anticipated.

We must not forget, too, that all new works have to go through a process of fermentation, and that it is impossible, no matter what you do, to scoop a heterogeneous population into a Church.

So long as we have the pioneer period in a town a popular clergyman may hold them to the Church, but just as soon as a town or community commences to grow, other organizations begin their work, the process of every man going to his ancestral denomination begins. Even in towns that have been the recipients of the most attention, and have been most constantly shepherded this is as marked as in those that have apparently been neglected.

Speaking of all the field with which I am familiar, I must say that vacancies have arisen not only because clergymen could not or would not go to certain communities, but because of the unwillingness of even a few to do a thing to encourage any clergyman or Bishop.

The conquest of the West by the Church has not and will not be an easy task, but it is worth while all that we can do, and it will be accomplished when we settle down to patient, discriminating work, arising from the fact that the Church has a distinct and splendid mission, and that we must be willing to do our part in creating a realization of the value of her work in leading men up to a vision of unselfish service for God, and exalted life in relation to men. Whereas, of course, opportunities have been lost, they are insignificant compared with the broad avenues of possibilities which are opening on every side to us under the new conditions that are bringing thousands of our people, enticed by the lure of the land, and the call of the wild to make their permanent home in this new land. Our best work will undoubtedly be among these invading forces, for whereas in the past we have had only a few people to the square mile, a great change is going to come, and this change will make an opportunity for the Church which will give employment to all the means at her command, and the forces at her disposal for many years to come.

We do not find people sitting around on the fences waiting for the Church missionary to come, nor with their mouths open giving evidence of hunger for the Gospel. The cowboy, the rancher, the Mormon, Indian, and miner are not unlike other people elsewhere and in actual work do not form a satisfactory personnel for the romantic missionary who comes to spend a brief period of service in the far West, but for the true minister of Christ, taking life in a practical way, whose heart is in his work; who is willing to labor and wait, I do not know any richer, more glorious field than the West presents. We have just begun to develop our resources; only a few of the obstructions have been taken out of the way. We can afford to forget the lack of vision or mistakes of the past in the Church as a whole or individual ministers, feeling that every true worker of Christ, who has labored here, has accomplished some permanent good, and that we may confidently go forward into a future of achievement for the Church, which must shine with a glory that belongs to the Kingdom of God.

Faithfully yours,

JAMES B. FUNSTEN,
Bishop of Idaho.

Boise, Idaho, November 24, 1909.

DISTRICT OF SPOKANE

The Right Reverend Lemuel H. Wells, D.D., Bishop of the Missionary District of Spokane, admitted to the diaconate John Oliver Vince in St. Matthew's Church, Prosser, Washington, on the Sunday before Advent, November 21, 1909. Mr. Vince was formerly a minister of the Baptist denomination. The Bishop celebrated the Holy Communion, Archdeacon Wellman was the preacher, Rev. Maurice J. Bywater, one of the examiners, presented the candidate and read the prayers, Litany and Suffrages.

At the evening service the Bishop of the district confirmed a class presented by the newly ordered deacon, the first fruits of his work in Prosser, of which place he has had charge with Mabton for nearly a year.

The Rev. W. C. Du Bois, formerly rector of St. Luke's, Vancouver, has taken charge of St. John's, Kennewick, and entered upon his duties.

The Rev. E. H. Wellman, Ph.D., has been appointed to the charge of Chelan and Okonogan country, an important and rapidly growing section in the northwestern part of the district of Spokane.

The Very Rev. Alfred Lockwood, dean of All Saints' Cathedral, Spokane, has accepted the rectorship of St. Michael's Parish, North Yakima, in the district of Spokane, and will enter upon his new duties January 29, 1910.

M. J. B.

ARCHDEACON WELLMAN'S NEW FIELD

Archdeacon Wellman, after two years of remarkable success in the Yakima Valley, has been appointed by Bishop Wells to a most important work in the opening of a new jurisdiction in the northern part of the diocese. Archdeacon Wellman's new field consists of Chelan, Douglass, Okonogan, and part of Ferry counties, with many towns ranging from 1,000 to 2,000 inhabitants,—Waterville, Chelan, Lakeside, Peterra, Brewster, Okonogan, Concunelly, Oroville, Winthrop, Willis and others.

Dr. Wellman will have one priest, a deacon, and two lay-readers to help him cover this immense field—over two degrees wide and two degrees in length.

During the two years of Archdeacon Wellman's work in the Yakima Valley the communicant list has nearly trebled, and the real estate increased from between $6,000 and $7,000 to more than $20,000, upon which there is less than $100 indebtedness,—and only $300 of which came from sources outside the valley,—all the rest was raised within the field. In two towns which already had Church buildings free from debt, rectory funds have been established, and in another, a fine rectory property has been bought and paid for, and the parish not only freed from debt, but made strong and independent, with a fund of more than $1,200 in its treasury. This is in one of the missions which Dr. Wellman has been able to give his constant personal attention to, during the whole period of his administration in the valley.

In a recent flying visit to his new field in the Okonogan country, Dr. Wellman formed three confirmation classes, aggregating about twenty persons, and started the energies of two congregations toward the building of new churches. The subscription list for one of them is already almost complete.

Archdeacon Wellman begins his new work in the Okonogan country about the 1st of December, though his family will remain in the Zillah rectory for the present. The Bishop has given him freedom of choice as to the location of his headquarters. It will probably be Wenatchee, Chelan or Brewster,—but Dr. Wellman's postoffice address will be unchanged for the present,—Box No. 3, Zillah, Yakima Co., Washington.

On Sunday, November 21st, Archdeacon Wellman preached the sermon at the ordination of Rev. John O. Vince to the diaconate at St. Matthew's Church, Prosser. Mr. Vince was presented for confirmation by Dr. Wellman just one year ago, and has been ably assisting in the valley work ever since.

W.

DISTRICT OF OLYMPIA

The clergy of the Junior Clericus are planning two or three missions for the first of the year, going in pairs to each other's widely separated fields.

The Rev. and Mrs. Otis Gray of St. Luke's, Vancouver, have moved into their new rectory, built since their coming to the district last summer.

The Rev. and Mrs. Edward Davis, our faithful pioneer missionaries, are in Santa Monica, California, taking an enforced rest from their labors on account of impaired health.

The Rev. Ernest V. Shayler of Grace Church, Oak Park, Chicago, has accepted the rectorate of St. Mark's, Seattle, and will, it is expected, assume charge January 1. Mr. Shayler is already favorably known in Seattle, as he held a ten days' mission in St. Mark's Church a year ago.

The Rev. Peter Hyland, for forty years a missionary in this district, died suddenly of heart disease at his home in Seattle on December 1st. Mr. Hyland was born in Dublin, Ireland, June 13, 1829. He came to America in 1848. His first position after his ordination was that of assistant in Calvary Church, New York. He was rector of Trinity Church, Portland, from 1858 to 1865, and of St. John's Church, Olympia, from 1865 to 1871. During the latter period he also served under Bishop Scott as general missionary of the Puget Sound country, and held services in nearly every town within his territory.

In 1871 Mr. Hyland removed to Ontario, but returned to the coast in 1889 and took charge of the parishes at Bellingham, Blaine and Ballard. Since 1905 his advanced years have made his retirement from active work necessary.

The death of Mr. Hyland removes a pioneer missionary of the Northwest, who served under five Bishops and saw one diocese and three missionary districts carved out of the original jurisdiction of Bishop Scott.

The burial was from St. Martin's Church and was conducted by the Rt. Rev. F. W. Keator, D.D.

F. P. M.

St. Paul's, Seattle, of which the Rev. S. H. Morgan is rector, has succeeded in paying off its debt, and the church was consecrated by Bishop Keaton on the

The Rev. H. H. Gowen has formed a Bible Class among the students of the University of Washington. Mr. Gowen's position as a lecturer in the University places him very favorably for this work.

St. James's Church, Sedro-Wolley, work upon which was started about three years ago, is now completed and was used for the first time on November 7th. The building, which is of concrete, is Gothic in design and has cost $6,000. It is a monument to the activity and persistency of a small congregation under the leadership of the Rev. George Buzzells.

While the Rev. H. H. Clapham was conducting the service at Trinity Church, Tacoma, on the evening of November 7th, a thief entered the Clapham residence and made off with an overcoat, hat and some $10 in money.

THE MISSIONARY COUNCILS

All the missionary departments of the Church, with the exception of the seventh and eighth, held their annual council meetings in the months of October and November, two occurring on October 26th, two on November 9th, and one each on October 10th and 18th. The attendance in every case was large, nearly all the Bishops being present and every diocese being represented both by clerical and lay delegates. This in itself is a justification of the substitution of the department council for the annual missionary council of the whole Church which was abandoned in 1903.

The addresses at the public meetings, while reaching a high level, do not, in this condensed article, call for extended notice. It is of interest that both in the Council of New England and in that of the Sixth Department, the most important addresses had to do with Christian unity, Bishop Hall in the one and Bishop Edsall in the other being the speakers.

Perhaps the most noticeable feature of all the councils was the large amount of attention given to local or department problems. This is a hopeful sign of the practical tendency of these council meetings. In no case was it apparent that the interest in local concerns was obscuring the world-wide mission of the Church.

As was to be expected, in each case a minimum of business was transacted, the most important and radical legislation being that of the Council of the Third Department, which includes the dioceses in the States of Pennsylvania, Delaware, Maryland, Virginia and West Virginia and the District of Columbia, which changed the constitution to permit the assessment of the several dioceses by the council for department purposes.

The spirit of unity which has characterized the Eighth Missionary Department ever since its establishment has more than once expressed itself in action. At the late council in Spokane, two phases of missionary activity were discussed, the responsibility for which rested upon the department as a whole. At least, so it seemed to the council, which seized upon these two objects as new opportunities for corporate action. One was the ministry to seamen on the Pacific coast, and the other was the ministry to deaf mutes within the department boundaries.

Mission to Seamen

The mind of the council with reference to the Mission to Seamen can not be better stated than by the following resolutions which was unanimously adopted:

"Seeing that this Council of the Eighth Missionary Department regards the work among seamen as an integral department of Church work, and in view of the importance of sea-transit to the development of these Western States, and the fact that during the past ten years the Church of England Mission to Seamen Society has most generously donated to the Eighth Department for this purpose the sum of about $50,000, therefore, be it

"Resolved, That this council, with the consent of the Seamen's Church Institute of America, recommends to each diocese except Alaska, Honolulu and the Philippines, comprised in the Eighth Missionary Department, that it shall contribute $24 for work among the seamen for the ensuing year, and increase this contribution by $24 per annum for the next nine years, until each diocese shall then contribute $240 per annum for this purpose."

While the above recommendation was the unanimous expression of the council, it remains to be seen whether the confirmatory action of the several conventions and convocations to which it was referred will make it the unanimous voice of the department. Six months more must elapse before every diocese and district can be heard from, but thus far, Eastern Oregon, Utah, Olympia, Sacramento and Nevada have indorsed the act of the council and voted the required sum. The prospect for unanimity is encouraging.

It will be noticed that the resolution contemplates an annually increasing appropriation from each diocese and district for ten years, and although the amount expected, even in the tenth year, $240, is small, it is sufficiently large to constitute a real test of the strength of the spirit of unity mentioned at the beginning of this article.

Mission to Deaf Mutes

There is no systematic work among deaf mutes in this department. Twenty-three years ago the Rev. Austin W. Mann visited the Pacific coast and held service in Salt Lake City, Los Angeles, San Francisco and other places, and infrequent lay services have been occasionally maintained since. The Spokane Council felt that now something must be done in a systematic way for these silent children of God, and instructed the secretary to find out how many deaf mutes there are in the department and to suggest in the columns of this paper a plan by which the ministry to them could be inaugurated.

As there is one deaf mute to 1,600 people who hear and talk, and as the population of the Eighth Department, exclusive of Alaska, Honolulu and the

Philippines, is about 5,000,000, there are approximately 3,000 deaf mutes living within our limits. One-half of these are graduates of the schools in Berkeley, Ogden, Salem, Vancouver and other places. The Rev. Mr. Mann, who furnished these figures, estimates that there are 150 adults in San Francisco, which he thinks should be the headquarters of the mission, and suggests, if it be impossible to obtain the services of one of the eleven ordained men now at work in other parts of the country, that a lay-reader be secured who might pursue his studies at San Mateo and minister in San Francisco and vicinity until his ordination, when his field could be widened.

The support of such a man would be a simple matter. The offerings at the early services on Ephphatha Sunday, the Twelfth Sunday after Trinity, from the parishes in the department, would provide all that would be needed for the present. This method of support, while requiring no legislation on the part of conventions, would none the less be the corporate act of the department.

SUNDAY SCHOOL MISSIONARY DAY

The Second Sunday after the Epiphany, June 16, 1910, is the day which the Sunday schools of the Church are asked to observe as Missionary Day. As heretofore, leaflets containing a service suitable for a missionary rally have been prepared by the Board of Missions for gratuitous distribution. These leaflets may be obtained in any quantity by the schools in the Eighth Department from the office of the secretary. Application should be made on the postal provided by the Board as early as possible to insure prompt delivery.

MOVEMENTS OF MISSIONARIES

Mrs. Frederick R. Graves, returning to Shanghai, and Miss Elizabeth Gibson, en route to the Philippines, are expected to reach San Francisco on the 18th of this month. They will sail by the Mongolia on December 21st.

A LETTER FROM THE GENERAL TREASURER

EDITOR PACIFIC CHURCHMAN:

Three months of the new year have now passed by, and I want to report the financial condition to November 30th.

While the actual contributions from parishes and individuals, applicable to the apportionment, are not as good as a year ago for the same period, the outlook for the future is most encouraging. There are several reasons for saying this. Last year nearly 2,400 parishes met their apportionment in full, a gain of nearly 600 over the preceding year. The Layman's Missionary Movement, which this winter has arranged to hold meetings of several days duration each in seventy-two cities of our land, is another cause for devout thankfulness. Great good must come from these two different reasons.

While the receipts for November show a gain of $1,305.00 over November a year ago, the receipts for the three months show a loss of $10,992.00 over a year ago. This arises, no doubt, in a great measure from the books of the society not having been closed this year until September 28th. During September, two classes of contributions were received—those for credit to the apportionment for the new year; and those for credit to the apportionment for the old year—as the donors desired.

The appropriations of the Board for the year ending September 1, 1910 are.....	$1,202,500.00
What we may call the estimated income is.....	506,000.00
	$696,500.00
The apportionment is.....	$656,750.00
Leaving a possible deficit of	$39,750.00

Last year in spite of all the energies used the same apportionment fell short by $104,000.00. The receipts to November 30th from parishes and individuals and other sources are $52,647.00.

It will thus be seen that a very large sum must be raised during the next nine months. In order that the apportionment may be met in full and that there shall be no deficit as well, we must all determine to do our utmost, and do it as speedily as possible.

GEORGE GORDON KING.
Treasurer.

THE "SPIRIT OF MISSIONS"

The circulation of the "Spirit of Missions" would be largely increased if our people were familiar with the magazine. That it may become better known, it is desired to place a number of copies on sale each month in as many parishes as possible. The clergy who are willing to co-operate in this plan are asked to communicate with the secretary of the department, 1215 Sacramento street, San Francisco..

THE BOARD OF MISSIONS

The November meeting of the Board of Missions was held at the Church Missions House on Tuesday, the 9th, with Bishop Doane in the chair.

The Rev. Dr. Manning, rector of Trinity Parish, and Mr. Samuel F. Houston of Philadelphia, were elected to membership in the board to fill the existing vacancies.

The treasurer made a financial statement in which he showed that the receipts from all sources to November 1st to the credit of the appropriations were $38,091.59.

Letters were at hand from the Bishop of Alaska and his missionaries. The Bishop tells of the erection by Mr. Hoare and himself of a building to be used for services during his stay at Point Hope. It will also be used for a school room. At the Bishop's request, Mr. Harry W. Strangman was appointed to the work at Tanana. He has been temporarily employed in the field. The Rev. Charles W. Peabody has been removed to Fairbanks. There will now be an overland mail to Nome during the suspension of navigation and the time is estimated about six weeks from New York. Miss Elizabeth M. Deane, deaconess, lately arrived in the field after vacation, is to be stationed at St. Barnabas' Mission, Chena.

Additional appropriations were made to eighteen more of the districts and dioceses out of the advanced appropriation of $25,000 for work among white people in the domestic field, which appropriation was made at the September meeting.

Communications were received from a number of the Bishops having work among the negroes under their care. Out of the additional amount appropriated at the September meeting for the furtherance of work among the negroes, appropriations were made to the Bishop Payne Divinity School, Petersburg, Va., St. Augustine's School, Raleigh, N. C., and the St. Paul Normal and Industrial School, Lawrenceville, Va.

A lady who from the beginning has been contributing to the Bishop of Por Rico largely for the support of St. Luk Hospital, Ponce, has pledged herself materially increase her annual gift ar as indicated, she expects to have her co tribution continued after her death. T trial balance of the hospital to Septe ber, 1909, showed an expenditure fr the beginning for construction and op ation of $61,398, with cash on hand $71.94.

The Bishop of Honolulu reports larger attendance of pupils in his scho than ever before. Four hundred childr and young people receive daily instru tion on the cathedral grounds and t morning service in the cathedral is fine sight. The new building for St Andrew's Priory is nearing completio but the Bishop has not enough money yet to meet his obligations therefor. T Bishop of the Philippines writes encou agingly of the work in general; has h an interview with one of the princip merchants and the manager of the Ho Kong & Shanghai Bank, and thinks th the Chinese community will contribu quite liberally to the building fund the Chinese Mission.

The board was made glad by the fo lowing telegram received from Bish Partridge: "Convey to the board t joyous news that the Japanese Gover ment grants license to St. Agnes' Scho with full religious privileges. First tim in the history of Japan Missions. Gre triumph for the Church after many yea of waiting."

The following ladies were appointe under the Woman's Auxiliary Unite Offering to fill vacancies: In respon to the request of the Bishop of Ash ville, Miss L. A. Armstrong at Hig Shoals, N. C., Miss Olive Medford Valle Crucis; at the request of the Bisho of Southern Virgina, Miss Blanch Adams at Keokee, Va.

At the request of the Bishop of Flo ida, Mr. E. L. Georges was employed a teacher in St. Nicholas' School, Gaine ville.

THE ASSASSINATION OF PRINC ITO

When news of the assassination Prince Ito reached New York, the se retaries of the Church Missions Hous cabled the Bishop of Tokyo requestin him to assure the Imperial Governmen of the sincere sympathy of the Boar of Missions in the great loss sustaine by it. The Bishop immediately presente in person the following letter:

"To His Excellency, Count Komur Minister for Foreign Affairs of Japa

"Your Excellency—The Board of Mi sions of the American Episcopal Churc request me by cable to convey to Yo Excellency the expression of their pr found sympathy with the Imperial Go ernment of Japan in the loss it has su tained by the death of Prince Ito.

"With deep respect, I am,

"Yours sincerely,

"JOHN MCKIM,

"Bishop."

Count Komura verbally expressed hi great appreciation of the action of th board and later sent to the Bishop th formal acknowledgment:

"Dear Sir—In acknowledging the re ceipt of a copy of the message of con dolence on the death of Prince Ito which you have delivered at this offic on behalf of the Board of Missions o the American Episcopal Church, I be to express my best thanks to you an through you to your board for the sym pathy which you have conveyed to us.

"Very truly yours,

"JUTARO KOMURA.

"To Right Reverend John McKin D.D., Tokyo."

The message to the Imperial Gov

ernment and Count Komura's reply have been published by the leading newspapers, both Japanese and foreign. Bishop McKim reports that such an expression of Christian sympathy is especially welcome and appreciated by Japanese leaders at this time, as a rumor has been circulated that the assassin was a Korean Christian. There seems to be no sufficient ground for this statement. It was confidently asserted that he was a member of the Roman Church. The Roman Archbishop of Tokyo immediately communicated with Bishop Mutel of Korea asking for a categorical reply to the inquiry as to whether the assassin was a Roman Christian. Bishop Mutel wired, "No, positively no."

Even before the receipt of the cable from New York, Bishop McKim had left his card at Prince Ito's residence, and as chairman of the General Synod of the Nippon Sei Ko Kwai, had sent an official letter of condolence to the prince's family.

CHRISTMAS NOTICE—GENERAL CLERGY RELIEF FUND

Do not forget the administrative side of pension and relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices (as indeed we must or omit or reduce pensions); but we are acknowledging and receipting and banking and booking and placing at interest the moneys received with much personal and helpful and sympathetic correspondence, with thousands of contributors (in most cases of small amounts): but, best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgments such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants), therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the treasurer of the General Clergy Relief Fund is put to immediate use, and all of it; for the expenses of administration are paid by the royalties on the hymnal.

Offerings and legacies can be designated: "Current Pensions"; "Automatic Pension at 64"; "Permanent Fund"; "Special Cases."

General Clergy Relief Fund, Alfred J. P. McClure, Treasurer, Church House, Philadelphia, Pa.

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Sunday School from the Standpoint of the Child

At first thought this seems a trite and unnecessary discussion. As if we did not all have in mind the child, him for whom alone the Sunday school exists, when we think of the Sunday school and our work and purpose there. But do we, after all, view it fully from his standpoint? I believe not.

Even with training as a teacher, when I first began to teach in the Sunday school I held the purpose and aim of the work, as I found it in the school, and the authority of those long in the service above all training and experience in other fields. I accepted just what was being done, took what was given, and taught it as best I could.

Fortunately, this beginning was in a school where the course became my own education in the Bible. Soon came the realization of the force of its truths upon the individual life. This history writ large; this philosophy so clearly discerned, running as a bright thread of Divine purpose through it all; this typical educating, leading up to a higher, ever higher and surer plane of a chosen people; grew to mean a call for a better leading of the children of the Church of God to the higher plane of what His Church has to offer them in spiritual fulfilling, in limitless possibilities of reach. Where more than in the religious and spiritual field can the work be toward the uplifting and expanding ideal?

The more completely we follow any outline study of the Bible, a study which shows continuity and brings out God's purpose—however simple that outline may be—the more, all other things being equal, we shall be able to reach from our individual souls to God, and to understandingly walk in His presence. If so with us, why not with youth eager for great reaches?

Now by this I do not mean a full historic or detailed study of the Bible for the child, nor in any sense a critical or literary study of it for the teacher. Let the men who have the leisure and inclination for the last two spend their time in bringing forth new light or new beauty from its text. These will finally be handed down to us for use in the last and truest expression, when they have threshed it all out. As teachers of our children we want the best they can place within our reach as better means toward the end, but we don't want the stress they go through, nor deviation from our main purpose to get it.

The men of the Stone Age shaped with crude tools and shaped for primitive minds. As life grows more complex, as finer tools are used and understood, and finer nerves are trained, the interpretative power takes a higher reach. And we must meet this reach in the religious life, as well, or fail to adequately supply—fail, one might even say, to see as God more fully reveals!

The child who to-day sees a world of wonderful material possibilities, who stands in admiring awe before the powers of electricity and other less tangible forces, has, because of his wider intellectual reaches and his consequent openness of mind toward unseen things, the greater power for spiritual growth. Now more fully than ever before, if we guide him, has he the greater vision to interpret the sublime and the true! The forces that are taking hold of men and women to-day from other than legitimate Church sources are but proofs of the fact that there is a hunger and a need in the human soul that the Church is not meeting to supply with the manna that it alone has the full power to give.

The very children who in the public school demand that the teacher gives the substance of the underlying facts before giving the rule, are not going to be satisfied in the Sunday school if you give them the formula or summary of the substance of their faith before you make them glow and thrill with the beauty and joy and uplift of it all. It is no use dwelling upon the fact that the catechism can be illuminated from the whole sea of living truth that is its source. That is true and that is what we want the child taught—the best, the very best out of that sea!—but that is not what the average Sunday school teacher does when you give her the catechism and tell her that that is to be the basis of the whole work, the full aim and purpose of the Sunday school, beginning at the primary age and ending at Confirmation. No, she teaches that, pure and simple, or attempts to, all through those precious years, and nine times out of ten she does not succeed in teaching it for permanent retention, and seldom imparts the spirit of it at all. Else why do we not make them true Churchmen and women?

Is not all this sufficient reason for a pause? Is not this method in our Sunday schools, with no other religious training—real heart-warming, uplifting and transforming training—anywhere else in the child's life, one of the reasons for Church indifference to-day? I believe so. God help us to know, and to face about; to try to better conditions through earnest and prayerful thought and study, that we may finally bring our children to their true heritage in the Church of God!

A child loves to stand in open-eyed awe on the threshold of big things and high. It wants to glow and thrill at great deeds, to love noble men and women of heroic mold. Children are by nature idealists. Awe and reverence are the soil for perfect faith; looking up in anticipation, forward through promise, gives power for hope, the impulse toward high purpose; and loving deeply and truly gives the capacity for the highest love for God! Their capacity to serve and love their Father comes through sympathetic and loving service to mankind. The cultivation of all that is noblest in their nature, through the great textbooks in the hands of the Church, is their right, is our Christian responsibility. We must give them the best we have, give it reverently, wisely, praying for the heart that understands and the ear that "hearkeneth unto the voice of God."

God speaks to all men through His children in that greatest history of a people, and through the needs of children to-day. As we get new light from the reflected faith of a newly-won, simple people, so may we learn to walk more humbly and reverently in the clear faith of a little child.

A child will sit indifferent and unattentive, or become disorderly at a lesson that is the mere learning by rote that which has not already become a part of himself through a quickening process, whether emotional or spiritual, or even through a real need at the psychologic moment of an inner experience in the process of development. Yet there are few greater soul joys to a teacher than that of seeing flash from the eye of just such a child the light that speaks this very quickening, and to realize, as she must, the fire that so kindled was the flame of a vital process that made an eternal change, however slight, in the nature of the child.

The Sunday school teacher of to-day has the choice of either of these methods of training the children of the Church—the memorizing of a summary or the teaching of a faith. The second does not exclude the first. It only precedes it, gives it its true place and value—an outward expression of an "inward and spiritual grace." The two are but complements of what the Church requires of her children. One of our greatest church educators to-day most truly says, "The creeds do not precede belief and faith, they presuppose their existence." All the catechism, as a summary of the ground covered in previous learning, can be thoroughly memorized, easily, in one year if we insist, between the ages of nine and twelve.

If a child knows the substance, understands it through assimilation because he had the "reach" to grasp it at each step, he can express it to you even if he has not learned it by rote. To interpret through a clear conception of the fact and an understanding of the spirit is more than to repeat correctly without the inner light. Surely, we all agree in this, if choice there must be in the matter.

But why the choice? Why not both in due season? The one better than before, and the other added. Is not this a gain? A rational considering of the subject must mean for the child true religious growth, and the power to understandingly express from himself, in accepted Church terms, the summary of his faith.

Trust to a child who loves his Church, his Faith, his God, who glows at the thought of the surpassing glory of his Redeemer, to learn his creed and his commandments, to say his prayers in the spirit of reality!

In the lower grades the children learn the Creed by repeating it with the higher, if all are together for devotional service. If the teacher in the kindergarten has the ultimate goal of the school in mind, her children learn the first step or thought of the Creed when they know of God; and with the story of Jesus they take the second step. More than that they can not learn intelligently. Then why teach it? But they are always eager to do what their olders or elders do, and so they pick up in advance more than you can teach them if they are not interested. Then when their hour comes for the summing up of that which they are to repeat in their Father's Presence, at their great initiation into the fuller privileges of His Household, you will find them eager to excel, filled with the zeal of interest and enthusiasm to accomplish. Under such conditions they will perfectly learn in one year what you have so earnestly endeavored, at how great a loss in other directions, to teach them through all the precious years from 6 to 12, and failed, dismally failed, to do!

CAROLINE L. FIEDLER.

Representation in the Church

It is understood that an attempt will e made at the convention of the diocese f California, in January, to amend the anon covering the matter of lay repre-entation in that body, or, rather, cover-ig the number of delegates from each arish and mission who will be entitled o vote in its debates. At present the ethod is to admit to equal weight in its ecisions the vote of the mission having wenty communicants and that of the arish having six hundred or a thousand. y this proceeding not only are the units ho do the greater part of the work of ie diocese discriminated against, but, in ie case of the larger group, the surplus f communicants over that of the smaller s practically disfranchised.

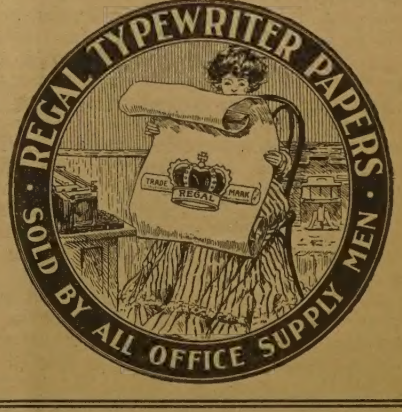
When we examine the process whereby he dioceses have arrived at their present ituation, it is difficult to avoid the con-lusion that they have come to their goal rgely by following the line of least esistance. In other words, the early onventions of the General Church hav-ng outlined a policy not unlike that hich obtains in the machinery of the tate and Nation—though curiously, it efrained from making its system equally epresentative—we have been content to rift from year to year in our diocesan ssemblies with such modifications of the riginal scheme as accident or exigency eemed to call for; but few dioceses have s yet achieved the goal of a fully repre-entative body. To say that a plan which as given general satisfaction and worked ith fair success, is its own sufficient indication, is to say what is but half the ruth; since it leaves out of sight the uestion as to how much more success nd satisfaction might have been achieved nder an improved regime. Unfortu-ately for those who believe in adhering o things simply because they exist, the achinery of representation and admin-stration which is adequate to one age, r to one situation, is not necessarily dequate to another; and it is possible hat a time is arriving, if it has not lready arrived, when we shall do well o consider the problem of aligning the achinery of the Church much more horoughly than we have yet done in merica with the fabric of the modern orld. This does not mean that we shall bandon anything that the Church Cath-lic has deemed essential to her work, or even that we shall establish an ntirely new departure in any part of our cclesiastical equipment. What we have o do is to recover a lost position rather han to achieve a new one—to step up pon an abandoned higher ground rather han descend upon a lower. It is prob-ble that the chief reason why the sole lace in the English-speaking world where, ince the Reformation, this Church has more han held her own is in Australia, is due al-most entirely to the democratic spirit and he democratic methods which obtain among ur brethren at the Antipodes. Whereas he period since 1550 has seen the Angli-an body decline in its relation to the hole of Christian England till it now comprises only about one-half of the eople, while in the United States and n the Dominion of Canada Anglicans comprise from two and a half to six per ent of the population, in Australia our ellow Churchmen are far the strongest nd most numerous religious body, and n the great cities—if we may judge by he report of the Board of Education on heir work in the public schools—they re a more competent and a more benefi-ent force than all other bodies—Roman-ists, Jews and Protestants—put together. In Australia, however, this Church has from the very beginning, gone whole-heartedly into the work of the common-wealth, sending her sons and daughters to the greater universities and taking her share in their development and their con-trol; and has never made the mistake of setting up inadequate institutions of her own, or deliberately turned aside from the currents of the people's life.

When we examine the question of rep-resentation in the early Church, we find our first explicit evidence as to method about the middle of the third century in what is known as the **Didascalia.** Here the deliberative assembly consists of all the local communicants with their clergy and bishop, the latter occupying the chair and registering the action of the body. It is probable that the bishop's position—particularly where this was accompanied by sincerity and signal ability—gave his wishes a preponderant weight in the decisions of the assembly; but even this preponderance seems to have been one of character rather than of office, so far as the evidence which is accessible enables us to judge. Later on we have the Church taking over, at least in the West, the machinery of the then decay-ing imperial system and adapting herself to its moulds; and this, with some modi-fications, necessitated by the feudal devel-opment, has governed Roman Catholic, and to some extent at least English, pro-cedure, till to-day, and survives in the framework of the mediaeval canon law. In that part of the world, however, where the Church had her largest development and did her noblest work prior to the accession of Constantine, the more demo-cratic methods of the early Church con-tinued to maintain themselves with greater or less success up at least to the thirteenth century. It will be remem-bered that, even in Italy, till toward the end of the fourth century, the election to the episcopate, at Milan if not universally, was by popular acclamation in the open assembly—Ambrose owing his nomina-tion, if the story is to be trusted, to the agency of a child. Not without signifi-cance, either, is the rule of the earlier Christian monasteries, where the entire body of monks was called together to decide every important question (see Rule of St. Benedict, III), and where a decanal system was introduced as well for efficient representation as for effective action and discipline.

When we consider the purpose for which deliberative bodies in the Church exist, we see at once that both their effi-ciency and their claim to respect depend upon the adequacy of their representa-tive character. It is that they may give expression to the convictions and the purposes of all—or so nearly as may be of all—that such assemblies are con-vened; and so soon as they deliberately fail in this, so soon do they cease to command either the interest or the respect of the far-seeing and intelligent mind. The secret of the ineffectiveness of the great councils of the West in the Renaissance period, up to and including the gathering at Trent, was that they were deliberately packed assemblies, exactly as was the case with the Vatican council in our own day; and they failed to commend themselves to the judgment of the best part of the Church not so much because they lacked in wisdom as because they lacked honesty and open-mindedness.

The writer of these paragraphs is una-ware of the precise details of the changes in the method of representation which are to be advocated before the conven-tion of the diocese of California in Janu-ary; but it is understood that they are based to a large extent upon the number of communicants in the several congre-gations, with a penalty attaching to those of greatest size very much like that which exists in the matter of apportionments and assessments. It is plain that no system short of that which prevailed in the earliest ages can give expression to the convictions of every communicant. Even the decanal plan of St. Benedict represented all the monks only in those cases where the inmates of the monastery could be divided by ten without leaving a remainder. But the fact that we can not give to every group of communicants the exact weight which is due to its numerical strength is no reason why we should continue to muddle along with a system which is plainly and confessedly inadequate, nor is it an argument against attempting to make our system at least approximately representative and just.

W. H.



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SHANGHAI CATECHIST STUDENTS, 1909

CATECHISTS' SCHOOL AT SHANGHAI

Readers of the "Spirit of Missions" will have noticed that Mr. Nichols, California's foreign missionary, has been asked by Bishop Graves to raise, during his furlough, $20,000 for the erection of a Catechist School for the training of Chinese evangelists and clergy in the District of Shanghai. Mr. Nichols will begin his efforts next month to raise this fund in California and the territory of the eighth department. The Pacific slope has never yet been asked as the Eastern dioceses are constantly asked, to provide for any of the special needs of the foreign work of the Church. It would both mark and quicken the missionary life of the Church on this coast if this school could be a gift of the eighth department alone. China has a peculiar claim on the Christianity of the Golden West. Setting aside theories of how the wealth of these lands might best have been developed, much of it was developed and we enjoy it through the labors of thousands of humble Chinese countrymen. "If they have sown unto us the worldly things, is it a great matter if they shall reap our spiritual things?"

Again, looking to a future already casting its shadow, when China's millions come to their full strength, the Pacific slope will be first on this continent to profit or suffer by it. To the Christian the Yellow Peril is easily estimated—"the menace of China lies not in her power but in her heathenism." The Catechist School is needed in Shanghai that Chinese men may be prepared to minister Jesus Christ to their own people, as laymen and as clergy.

The District of Shanghai has hospitals that minister to over ninety thousand persons a year; it has St. John's College whose students in this year's national examination for picked students to be sent to America took first, second and fifth places among five hundred and seventy-five candidates. It has an evangelistic work tripling its Christian community in ten years. It has to train catechists in two small rooms of a rented day school and has no provision at all for preparing men for the ministry except they speak and read English.

It is not believable for a moment that the Church wants to maintain a mission in China without this essential part of its equipment. The need surely wants only to be known to be enthusiastically met.

CHURCHMEN AND THE LAYMEN'S MISSIONARY MOVEMENT

The members of the Committee of One Hundred appointed by the Board of Missions to enlist the co-operation of churchmen in the national campaign now being carried on under the auspices of the Laymen's Missionary Movement, met in New York for organization on the evening of November 8th. Twelve members of the committee were present, representing Chicago, Philadelphia, Detroit, Richmond, Hartford and Cleveland, as well as New York.

The committee organized by the election of the following officers: Chairman, Admiral Alfred T. Mahan; Vice Chairmen, Mr. George Gordon King and Mr. D. E. Lyman; Secretary, Mr. John W. Wood; Treasurer, Mr. Stephen Baker.

An Executive Committee composed of the following gentlemen was also elected: Mr. George W. Pepper, Dr. William S. Hubbard, Mr. Silas McBee, Dr. William Jay Schieffelin, Mr. F. C. Morehouse, Dr. Matthew D. Mann, Mr. Clinton Rogers Woodruff, Mr. Gifford Pinchot, Mr. E. P. Bailey, Mr. Oliver J. Sands and the officers. To it was referred with power the preparation of a call to the men of the Church to take part in the national missionary campaign, and the preparation of plans to insure the attendance of churchmen at the conventions now being held, and to conserve the results of such conventions.

Only one of the original twenty-eight members of the committee named by the Board of Missions felt unable to serve. The letters of acceptance indicated a general and keen desire to give personal service to the work of stimulating the laymen of the Church to take a worthy share in what promises to be one of the most important advance movements ever undertaken by the Christian men of America.

From an officer of a large insurance company came this message, "I appreciate the fact that my name has occurred to you and it will give me pleasure to serve on this committee."

The President of an important New York bank wrote, "I have much pleasure in accepting this appointment. I, as you know, am deeply interested in anything bearing upon the missionary activities of our Church, and will be very glad to do all I can to help forward this movement."

The president of the Citizens Union of New York replied, "I will gladly serve on the Laymen's Committee of One Hundred of our Church."

A midwestern lawyer, accepting his appointment, wrote, "I am much pleased that the Board of Missions has cordially united in this general movement."

A young man at the head of a large business in western New York said, "As I want to do all I can to help this along I have decided to accept the appointment, which I consider a great honor, and shall do all possible to aid in the movement."

A United States Government official wrote, "You know how heavy the demands of my work are, and how difficult it is for me to find time for other matters. But I want to help if there is any way in which I can be of use."

A midwestern business man broke an engagement made with a number of business associates to inspect some mining properties in the Northwest in order that he might attend the meeting.

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Miss Hamlin announces the reopening of the school on August 10th. It is accredited by the California Universities and by Eastern colleges. Advanced courses of study are offered to high school graduates and to those who have left school, with lectures by professors from the Universities of California and elsewhere. There are also special courses and those leading to a school diploma.

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LERGYMEN'S HOME AT PACIFIC GROVE, CALIFORNIA

At the last annual meeting of the Con-ention of the Diocese of California, a ommittee, consisting of the Rev. Hamil-on Lee, the Ven. J. A. Emery, Mr. W. . M. Van Bokkelen, Mr. J. P. Pryor, nd Mr. A. J. Dibblee, was appointed to repare and present a plan for the stablishment of a Home for Disabled lergymen." There had long been a esire, on the part of Bishop Nichols, o provide such a home, but other and ore pressing needs had delayed its ful-llment. Now, however, a way seems pen to carry out the Bishop's wish, and o establish a Prophet's Retreat in one f the most favored and delightful spots o be found on the Pacific Coast.

Some years ago, at Pacific Grove, Monterey County, California, there was ounded by Miss Margaret Tennant, in emory of her brother, the John Ten-ant Memorial Home. Owing to insuffi-ent endowment, although ideally ocated, this home has never had many ccupants, and without additional means, ould never become a success. It is now roposed, carrying out, in a general way, he wish of the founder, to make use of is property, consisting of seven acres f land and a spacious and beautiful uilding, as a Home for Retired Clergy-en, and it is the earnest wish of the ommittee to interest as many as pos-ble, both of the clergy and laity, in aking this plan a success. All legal bstacles have been removed; the prop-rty is held in trust by the Bishop of alifornia as a Corporation Sole, and any ho are eligible may make use of it. At resent, accommodations, at a very low onthly rate, are provided in the build-ng already erected, but the broader plan f the Committee looks forward to the rection of cottages which are to be ccupied by such as are entitled to that rivilege. Any diocese, parish, or indi-idual, may erect a suitable cottage and ay select and appoint its occupant, or clergyman may erect his own cottage nd may occupy the same.

The attention of the Committee has ecently been called to a similar plan, ntitled, "A Proposed Clerical Village," s set forth in Handbook No. 3, page 25, ssued by the General Clergy and Relief ociety. Washington, D. C., has been elected as a suitable location, but our istance from the Atlantic Coast and limatic conditions here would seem to arrant the establishment of a Home or Clergy in California, especially as we ave the land already provided, together

CLERGYMEN'S HOME AT PACIFIC GROVE

ith a large central building, outbuild-ngs, and $17,000.00 in invested funds.

The accompanying illustration shows he Home, as it now stands, surrounded y pines, within sight and sound of the ocean, but sheltered and protected from the winds. The climate of Pacific Grove, as every one knows, is an ideal one, making out of door life possible all the year around.

Will not church people generally interest themselves in the carrying out of this plan, thus helping to provide for the comfort, in their declining years, of those who have given their strength and their best years to the work of the Church?

On behalf of the Committee.

HAMILTON LEE.
Chairman.

THE CHURCH TEMPERANCE SOCIETY

The Editor THE PACIFIC CHURCHMAN:

The Board of Managers of the Church Temperance Society will be glad if you can find space in your columns for the enclosed letter issued by the Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri, and signed by sixty-five other Bishops.

Very truly yours,
H. K. GRAHAM,
Secretary.

New York, October 22, 1909.

"Temperance is really self restraint.

"The Church Temperance Society has labored for years to deepen and strengthen and extend such self-restaint in checking and resisting the great evils of the drink habit.

"It may conduce not a little to the success of these efforts if, by information and exhortation, in sermons and by devotion and supplication in prayer, the attention of our Church people can be concentrated upon the wise and sober Christian ways in which the Church Temperance Society essays to do its work.

"Therefore the society asks of the Bishops, and the Bishops ask of the clergy and people of their respective dioceses, that they will unite in making the Sunday next before Advent, November 21, 1909, a day of special references to the subject of temperance in the prayers and sermons of our churches.

DANIEL S. TUTTLE,
"Bishop of Missouri."

A PRAYER FOR CHRISTIAN UNITY FOR DEAF-MUTES

The Rev. Austin W. Mann of the Church Mission to Deaf Mutes, writes:

"The Prayer for Unity for Deaf-Mutes has received the approval of over thirty Bishops. Could it be published in THE PACIFIC CHURCHMAN and parish papers?"

We gladly print it and ask the parish papers published in the Eighth Department to comply if possible with Mr. Mann's reasonable request. In a later issue something will be said of this important branch of mission work and its claim upon the department.

O Lord Jesus Christ, who saidst to Thine Apostles, Peace I leave with you, My Peace I give unto you: grant that our brethren of the Deaf-Mutes, who are too few for divisions, may be spared the evils, which at present afflict the Church, Thy Body, in Her unhappily divided condition; that they may, with their hearing fellow Christians, earnestly, with Prayer, seek the Unity, for which Thou didst pray in these words, "that they all may be one"; and may be joined together in one Holy Fellowship, so there may be no more divisions among God's People, may be united in heart and life, and worship and teaching, and obedient love towards Thee, Who, with the Father and Holy Ghost, livest and reignest One God for ever and ever. Amen.

MILLS COLLEGE

An important event in educational circles was the installation on December 11th of the new president of Mills College, Luella Clay Carson, LL.D. A large number of alumnae and invited guests gathered in the spacious auditorium of Lisser Hall, on the college grounds, to witness the simple but significant ceremony.

Dr. Carson, who is one of the earliest graduates of Mills Seminary, has spent her life in educational work on the Pacific coast, having been for many years the dean of the women in the Oregon State University at Eugene. When Mrs. Mills, on account of her advanced years, recently resigned the presidency, the trustees naturally turned to the distinguished alumna, whose coming insures a continuance of the wise administration with which the institution has been favored.

Mills College and Seminary, as its title, assumed in 1885 when the State of California granted the college charter, implies, offers at present both a college and a seminary course but with the graduation of those now taking it, the latter course will be eliminated. Mills has the distinction of being the only woman's college west of the Rockies, and, with its liberal educational policy and its positive Christian tone, has a large opportunity to influence for good the womanhood of the Pacific slope.

Church Calendar for 1910

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FASTING COMMUNION

We reprint the following admirable letter on fasting communion from the correspondence columns of the New York **Churchman** of October 2d:

Apropos of the paragraph in English Church News, in your issue of August 28th, regarding Archbishop Benson's attitude toward "Fasting Communion," it may be of a little interest to recall some of his expressions on the same subject given in Arthur C. Benson's admirable life of his father. As to a consecration at St. Paul's, the Archbishop notes in his diary (Vol. II., p. 55): "Fewer persons than usual, in proportion, communicated. This is owing to the growth of 'Fasting Communion' as a necessity and not as a pious discipline only. And this, which is in the Church a piece of the materialism that is in the world of to-day, has taken great root among the followers of the holy and influential Canon King." Again, of the Bishop of Lincoln he writes (Vol. II., p. 522): "He holds exactly what I do about Fasting Communion—that it is good for those for whom it is good, and to be recommended if people can bear it. But he greatly deprecates the language and practices used and enforced about it by a certain party. He says that Canon Carter, Liddon, Bishop Webb most strongly, and others on that side, have all held the same. There is nothing 'deadly' in taking food before it. At ordination he himself always beforehand takes tea and dry toast." Elsewhere the Archbishop deprecates the growing idleness of some clergymen, who waste the morning hours of Sunday, unfortified by food, so that they may take a "late celebration."

Is it not the truth that the practice grew with the growth of a gross view of the elements themselves in the Sacrament? Does not Archbishop Benson exactly and truly describe the rule as **materialistic**? Are there not some things in their very nature so high that the mere thought that they **could** be lowered by association with ordinary acts of human life is in itself lowering? To some minds Communion is such a thing, so far removed, so utterly different from anything else on God's earth, that any special consciousness of physical food in connection with it, **either** the eating of it **or** the abstaining from it with deliberate reference to that exalted mystery, seems grossly material and revolting. Those who advocate some self-denial in connection with the Sacrament should equally favor, then, any **other form** of self-denial, as, for instance, the additional loss of sleep involved in rising early enough to eat breakfast before an early Communion. But I have never heard that they favored any substitution of other forms of self-denial. One form alone they insist upon—namely, not **eating**. Why? No answer have I yet discovered which is not in its essence, however veiled, distinctly materialistic and lowering to the highest conception of the Blessed Sacrament.

ETHEL WILKINSON.

THE CLERGYMEN'S RETIRING FUND SOCIETY

The Clergymen's Retiring Fund Society's annual meeting was held at the Church Missions House, New York, November 12th, the Bishop of Long Island in the chair.

The reports of the treasurer and financial secretary brought out the facts that the income of the society during the past year had amounted to $34,835.77, being in excess of that of the year preceding by $5,472.46. The cost of carrying on the society's business had been only $2,996.48 or about 8½ per cent of the income. Annuities to the amount of $17,992.41 had been paid and $14,000 added to the permanent fund, which now stands at $285,402.10.

The loss of members by death was 21 but 29 new members had been added; so that the present membership is 804, including 55 of the Bishops. The percentage upon their contributions paid to annuities has been maintained at 27 per cent.

The officers were re-elected and are: President, Bishop Burgess; secretary, Hon. J. Van Vechten Olcott; treasurer, Elihu Chauncey. The Rev. Dr. Henry Anstice continues as financial secretary, conducting all correspondence and the general affairs of the society.

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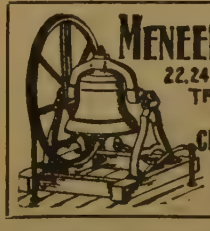

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DIOCESAN MEETING.

Monday, January 3d, 2:30 p.m., in the Sunday School Room of St. Paul's Church, San Francisco, Rev. Dr. Renison, Rector, he Rt. Rev. Dr. Partridge, Bishop of Kyoto, will make the address. The Auxiliary reminds the public that the meetings are open o all interested to attend.

QUIET DAY FOR WOMEN.

In Lent, under the auspices of the Woman's Auxiliary, a Quiet Day for Women will be held in St, Stephen's Church, San Francisco, which is intended for the benefit of all women and girls who welcome these days as periods of spiritual refreshment.

Full details will be announced later.

A DOMESTIC CHRISTMAS BOX.

A Christmas Box for the Sunday School at Vernal, Utah, is in preparation to which we invite contributions, especially from those who were so happy as to hear Bishop Spalding during his late visit to California.

As Vernal is off the railway, small parcels would better be sent by post direct, other things to Diocesan House, addessed to the Secretary and marked for St. Paul's, Vernal, as soon after reading this as possible, as the box will go by freight. Further information on application to the Secretary.

A DIOCESAN CHRISTMAS BOX.

We bespeak for our Diocesan Missionary, Deaconess Dorsey, a generous supply for her various Christmas projects. Good second-hand clothing and bedding, candy, books, "presents," and *new* Christmas Cards.

Givers are asked to send directly to Miss Dorsey, when possible, to Sonora, Tuolumne County. For the convenience of others, a box will be sent from Diocesan House, gifts for which should be clearly marked and sent as soon as possible after reading this.

PLEASE TAKE NOTICE. All contributions to the above boxes should be reported to the Secretary at once, with the value, that final purchases to complete the gifts may be judiciously made and record kept. And may we say that money for both boxes will be especially convenient.

The Branch has been greatly blessed and stimulated by Bishop Rowe's month in California. Many Parish Branches have had his intimate counsels, and many women and children have heard him in the Church.

The Diocesan Meeting on November 13 in the pleasant Sunday School Room of St. Paul's, San Francisco, was an occasion long anticipated and most delightfully realized.

Dr. Renison's warm welcome and the presence of other clergy gave it the right start. In the absence of both President and Vice-President, Mrs. Newlands had accepted appointment to the chair, and it was good to have her in her old parish. After the day's business, Bishop Rowe told us much we had been waiting to hear and much more of added reason for devotion to the Alaska Mission, and at the close St. Paul's ladies gave all an opportunity to talk with the Bishop personally over the tea cups.

The Alameda County Branches met at the Church of the Advent, November 13th, and listened with great interest to an address by Bishop Rowe. He gave a clear realization of the present work and that proposed in Alaska. Our boxes will surely be the better for his talk.

The November Quarterly meeting of the Woman's Auxiliary was held in St. Paul's Church, San Rafael, on the 18th. Mr. Cutting, the Rector, and the ladies of the parish were most kind in welcoming the Auxiliary. Half an hour was given to reports and discussion of work. The Ross Valley Bandage Guild, under Mrs. Roe's supervision, has done much good Junior Auxiliary work, supplying bandages to Alaskan Hospitals and to City Mission work.

Bishop Rowe's address followed the business meeting and left his hearers aware of the difficulties and responsibilities of Alaskan work among the Indians and white people, but encouraged to face all, knowing that though they, as individuals, might fail, their Leader, their Captain and His cause must triumph. In God's work a thousand years are but as a day, and He expects of His people not results but faithful work—the constant, holy, reasonable, joyous, living sacrifice of themselves, that His Kingdom may come, His name be glorified.

The December Diocesan Meeting on the 6th was the joyous occasion of Mrs. Monteagle's return to her own Auxiliary. A very bad day as to weather saw Trinity's Guild Room full of happy pupils. Dr. Clampett with his clerical staff made service and music and welcome most reverent and hearty, and the Bishop came in with greetings to complete everybody's satisfaction.

At the close of the business meeting the President gave out of the riches of her experiences all that she could compress within the time, telling of Dr. Lloyd,s Consecration, at which she was an honored guest of the Conference at Church Missions House, and visits to the meetings of Eastern Auxiliary Branches—much that prompts the more to come, as she may be able to tell it; and when, after the accustomed Doxology, we broke up for nearer chat, the welcome to Trinity's hospitality was given by a charter member, who through all the life of the California Branch, has been one of its constant most devoted workers—a meeting full of the charm of *personal* touch which those of us who saw throughout the face of our dear workers, felt to be most sweet.

THE GREATEST CURSE OF ALL

The decisions of the Supreme Court of the United States have declared that the saloon is a breeding place of crime, the harbor of criminal and depraved classes, and that associated with it are to be found all the vices which undermine youth, manhood, and womanhood.

In order to ascertain how many of the inmates of the public institutions of the state of Illinois are there as a result of saloon influences the Social Service Committee of the Diocese of Chicago, recently communicated with the officials of each institution. Here are some of the results:

Menard Asylum for the Criminal Insane .....50 % due to drink.
Joliet Penitentiary ....85 % due to drink.
St. Charles School for Boys.... ..... 95 % due to drink
Geneva Home for Girls 90 % due to drink
Poor House.....Men 95 % due to drink.
Women 59 % due to drink.

There were 162 murders in Chicago in 1906, and 206 in 1907, eighty per cent of which, former State's Attorney Healy states, were committed in connection with the saloon, and most of them after 11 o'clock p. m.

It is estimated that there are 160,000 epileptics in the United States alone, and that 32,000 of the persons so afflicted owe their disease to drunken parents.

According to our own California authorities these percentages are all materially increased in this state. Can church people shut their eyes to this?

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Editorial

MERRY CHRISTMAS.

With this issue THE PACIFIC CHURCHMAN completes the eighth month of its career, and publishes its first Christmas number, under the changed regime. On the whole the months have been months of steady progress, in spite of the fact that they comprise what is knewn in business circles as the slack part of the twelve. The paper can therefore wish its readers a Merry Christmas with a cheerful face, and express the hope that they and it will continue to be friends "for many and many a happy year." It is not every publication whose Christmas readers extend from the arctic circle to the equator and from our Atlantic seaboard to Japan, and not every editor has so varied a constituency to which to say "A Merry Christmas!" May it be alike merry and blessed to all its readers, whether the scene on which their eyes rest as they assemble for the Christmas Service be the wide unbroken snowfield or be studded with the outlines of the palm.

A LESSON FROM LIFE.

In another column will be found an account of the benefactions of one of the wealthier citizens of New York, who left by his will to missionary and philanthropic and educational institutions some $30,000,000. The act is striking from the magnificence of the bequests and from the fact that the greater part of the amount is devoted to strictly religious purposes. More than this, however, the will is instructive as the culmination of a noble life and a revelation of the fact that, even amid the maddening whirl of our great commercial centre, "life may be lived well."

It is not easy to associate modesty, or gentleness, or reverence, or the spirit of the Christian religion, or any of the finer traits of character, with the work of a Wall Street banking-house; yet these were conspicuous things in the life of John S. Kennedy, and he was connected with large financial affairs from his youth to the day of his retirement. His will is, we say, a culmination of a life and a revelation of its underlying impulses; it is also something more: it is a disclosure which sanctifies the environment in which it moved. It makes us all think better of Wall Street, and of the city of New York itself, that such as he could go in and out of its carefully guarded doorways with clean hands and a pure heart, who had not lifted up his mind unto vanity, nor sworn to deceive his neighbor. There were things better than his gold about this successful master of finance, and the Christmas of 1909 is a happier thing throughout this western hemisphere for the disclosure which has just been made to us of the motives which controlled his life.

ONE PHASE OF THE INCARNATION.

In his mail, as this issue of THE PACIFIC CHURCHMAN was preparing for the press, the writer found a letter from a Churchwoman in the foreign missionary field to whom that answer to one of the opening questions in the catechism which contains the words "wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven" had been long a serious stumbling-block. Her difficulty is the difficulty of a good many minds unaccustomed to severe and accurate thinking, to whom the idea that truth consists in the holding at the same time of two seemingly contradictory assertions is unfamiliar, and perhaps impossible of reception, simply because they apply a logical test to what is not logical but vital. In reality there is no more difficulty about accepting the second phrase in this clause of the catechism than there is about accepting the third. The one is equally conceivable and congruous, or inconceivable and incongruous, with the other.

How reconcile, then, the formal and deliberate statement of Christ at the beginning of His ministry: "God so loved the world (even as it then was) that He gave his only-begotten Son," and that of St. Paul to our Celtic forefathers, "Because ye are already sons, God hath sent forth the Spirit of His Son into your hearts crying 'Father,'" with those older texts in which the alienation of the human heart from God is depicted and the condition of human sin and transgression is described and reprobated? How unite the necessity of Baptism at all—the requirement for each one of us to be taken and named specifically at the font *the* child of God—with the repeated assertion of the Scriptural writers from Genesis to the Epistles that man by the very fact of his existence is God's offspring?

Fortunately there is an answer to this question ready at our very doors. In administering the Sacrament of Baptism to children the Church does formally at the opening of the nascent life what every mother does a dozen times a day perhaps in the case of her little child. She takes it for granted that what is deepest and holiest in him—that which is preeminently derived from what the Hebrews called the breath of God—is most thoroughly and truly he; that it and he are, in spite of every appearance to the contrary, fundamentally and really one. It is this which decides her to tell her sobbing child, who perhaps she has herself corrected and told that he is unkind, or disobedient, or untruthful—when he comes to her and says: "Mother, I *am* a good boy" (the child feeling that what is best in him is after all his actual self)—to reply, "Yes, dear, mother knows you are a good boy. Now *be a good boy* for the future."

In this situation, which is common to all the race, lies—so far as the human heart and mind can formulate it—the rationale of infant baptism as administered by the Catholic Church. At the font the minister of baptism takes each child into his arms and says to it—as the mother says so often afterwards—"Such and such are the purposes of God concerning you; such and such is the essence of your nature and the power of your real and deeper self. Live as the being which you really are."

To the student of philosophy this language of the catechism presents no problem and offers no difficulty. Its language is the common language of all deep thinking souls from Plato and St. Paul to Bishop Berkeley and Frederick Robertson. The ideal we in us is the real we of us. What the Church—what the power of Christ in man—does is to realize this ideal, which is most fundamentally bimself, in practice. To make actual through experience in the life, what is already given by the very fact of its existence in the consciousness, is the problem of the world in time, is the function of the Church upon humanity.

The John Tennant Memorial Home Pacific Grove, California, provides excellent accommodation for inmates at very low rates. Address, Mr. Harry Chivers, Secretary.

The Diocese of California

NOTES AND COMMENTS

The Rev. G. E. Weagant of Morrisburg, Ontario, has joined the staff of St. Matthew's, San Mateo, with special charge of the work at Lomita Park.

The Rev. F. A. Martyr of Grafton, N. D., has accepted the call to become vicar of Holy Innocents, Oakland, and assistant of Trinity Church, and will take up his work here in February.

The Rev. David J. Evans has resigned the rectorship of Grace Church, San Francisco, and accepted that of All Saints', Palo Alto. He will begin his new work on Quinquagesima Sunday.

The annual meeting of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home Society, will be held at the diocesan house, Monday, January 11, 1910, at 2 p. m., for the election of officers, the revision of Article III of the by-laws, and the transaction of such other business as may come before the meeting.

The funeral of the late Mr. George Crocker, who died recently in New York, was held from Trinity Church, San Francisco, on the afternoon of December 12th, the Rev. Dr. Clampett and the Rev. Caleb Brenham conducting the services. The interment was in the family vault at Mountain View, Oakland. Bishop Nichols, who was unable to be present at the church, took part in the committal service.

By the will of the late Mrs. Janet S. Orteous, St. John's Church, Ross, will receive $5,000. As is the case with certain other clauses in the will, the clause governing this bequest is somewhat ambiguous, but Superior Judge Lennon held that the intention of the testator was plain and ordered the money paid to Bishop Nichols unless within one month the heirs present a valid objection. In the case of $2,500 bequeathed to "the Society of Infirm Ministers and the Free Church of Scotland," the court gave the trustees a month to establish the identity of the beneficiaries. Should they fail to do this, the money will revert to the estate.

On Thursday, November 19th, the Mills wing of St. Luke's Hospital, San Francisco, was destroyed by fire, some of the inmates having a narrow escape from death. This, with the destruction of the Gibbs Building in 1906, places the hospital in a difficult position and very seriously hampers its work. The directors of the hospital have issued an appeal for funds to enable them to replace what remains with substantial modern structures and so render the institution equal to the opportunity which lies before it. No better way to mark the Christmas season presents itself to the possessors of wealth in our chief Pacific city, or in the diocese of California, than to place at the disposal of the board funds enough to enable it to carry out this program.

Because of delay in the mails or some kindred mishap an account of the meeting of the Convocation of the San Joaquin, which should have appeared in the November issue, reached this office after that number had gone to print. The press of recent news makes it inadvisable to publish at length in the December issue the report of a meeting which occurred on October 5th. We regret that the article could not have been inserted at the same time as the accounts of the Convocations of San Francisco and San Jose, particularly as the late meetings in the San Joaquin have reached a high plane of interest and enthusiasm, and the last one served the additional purpose of emphasizing the golden jubilee of St. James's Church, Sonora, in which parish the convocation was most hospitably entertained.

THE EDITORS.

The Rev. Edward H. Molony, the new rector of St. Mary's-by-the-Sea, Pacific Grove, and Mrs. Molony, were tendered a reception by the members of the parish at the parish house on October 15th. The reception was largely attended by the members and friends of the parish anxious to welcome Mr. and Mrs. Molony.

Greetings were extended on behalf of the Bishop and standing committee by the Rev. John Bakewell, D.D., to which Mr. Molony responded in a very happy manner.

Mr. Molony is a native of Dublin, Ireland, and graduated from Wycliffe College, Toronto University, in 1895. He served two years as missionary among the Ojibway Indians of North Manitoba, and comes to California from the diocese of Ohio, where he served seven years in Lorain and Lima and was a member of the Diocesan Board of Missions.

Mrs. Molony was formerly Miss Margaret Deming, of the well-known Deming family of Sacramento, California.

PAROCHIAL NOTES

San Francisco—St. Luke's Church—Clay street, near Van Ness avenue, the Rev. Edward Morgan, Rector—The annual parish meeting was held Tuesday evening, November 30th. In the absence of the secretary, Mr. L. F. Monteagle, who had not yet returned from New York, the report was read by Mr. Harvey A. Marvin, secretary pro tem. Mr. Marvin, acting for the treasurer, also read the treasurer's report. The report of St. Luke's Branch of the Woman's Auxiliary was read by the secretary, Miss Flora Walton. In the absence of Miss Margaret Jones, the treasurer's report was read by Mrs. W. C. Morrow. The report of the Junior Auxiliary was read by Mrs. J. H. Mallett. The report of St. Luke's Chapter of the Daughters of the King was read by the secretary, Mrs. W. C. Morrow. Unfortunately, there was no report of the Junior Daughters of the King. The report of the Altar Society was read by Miss Lora Clark, in the absence of the secretary, Miss Grace Brind. The report of the Junior Brotherhood of St. Andrew was read by Mr. Harry Simpson.

The election of the members of the vestry took place, with the following result: Rector's warden, Mr. A. N. Drown; people's warden, Dr. H. C. Davis; secretary and treasurer, Mr. L. F. Monteagle; Dr. George H. Powers, Mr. Henry T. Scott, Mr. James P. Langhorne, Dr. E. R. Bryant, Mr. Harvey A. Marvin, Mr. Warren D. Clark, Mr. Thomas Archer, Dr. W. R. P. Clark, Mr. J. H. Mallett. Delegates to the diocesan convention, to be held in St. John's Church in January, Mr. A. N. Drown, Dr. H. Davis, Mr. J. Goddard Clark, Mr. William Jones, Mr. Thomas P. Woodward. Delegates to House of Church Women, Mrs. J. Goddard Clark, Mrs. C. A. Weihe, Mrs. J. H. Mallett, Mrs. Virginia S. Beede, Mrs. James D. Ruggles.

On Wednesday, December 8th, St. Luke's Branch of the Woman's Auxiliary held its regular monthly meeting at 2:30 p. m., at St. Luke's Church. The speaker for the afternoon was the Bishop of Alaska. It was unfortunate that Bishop Rowe had such an inclement afternoon, but those who braved the elements were amply repaid.

The work of putting on the white stone of the new church building is progressing as rapidly as the weather permits.

L. H. M.

Oakland — Trinity Parish — Another step forward in the development of Holy Innocents' Chapel has been made in the completion of a vestry room, guild room, kitchen and other conveniences. The whole plant is free from debt and the work is in a most prosperous condition.

The new vicar, the Rev. Frederick A. Martyr, will not arrive until Easter, but the rector of the parish is maintaining the services and other activities with the help of the nearby clergy and lay readers.

Mr. A. F. Sherman is in charge of the Sunday school and the services when no priest is to be had, and is doing very effective work.

M.

GRACE PARISH

THE KNIGHTS OF KING ARTHUR

On the evening of the 11th of December the Bishop presided at the special meeting of the Knights of King Arthur and the Queens of Avalon, called together to observe the second anniversary of Castle Carnarvon.

Two years ago the boys of Grace parish, San Francisco, were told of the glories of knights of King Arthur's time and of the boys' organization that bear that name, and they decided to organize with the six or seven boys that were of an age to be really interested. Since then the castle has grown in influence and numbers, so that there are now some sixteen boys in Castle Carnarvon and some eight boys in Castle Gordon, an offshoot of the parent castle, whose membership is made up of lads under 14 years of age. These two castles have so impressed other boys throughout the city that now castles of the order are located in some twelve other churches, and it was the members of these castles, and ladies of the courts of the Queens of Avalon, the kindred organization for girls, that gathered to the number of about one hundred and listened to the words of welcome spoken by the rector of the parish and the message of encouragement and uplift that came from the Bishop.

The Bishop told of the life of a clergyman who lived in the immediate neighborhood of the traditional birthplace of Arthur, who gave his time to the care of his people and made special effort in rescuing those who were in great danger from the sea, in all saving some twenty-seven lives during a period of sixteen years. He told his listeners that

they too might have the opportunity of really saving young lives by securing that strength that comes through Christ in His Church and used to help the weak and distressed.

On the evening of the 27th of November the boys of "Carnarvon" had a special meeting to welcome home Mr. Astredo, who had just returned from an Eastern trip, visiting among the members of the Knights of King Arthur and the Brotherhood of St. Andrew. The lads showed their self-reliance by preparing a complete dinner, including turkey and "fixings," which was served on a prettily decorated table in the castle room, which was made bright by the streamers of red and white, the colors of the order.

After the "feed" there were speeches by the rector, Mr. Astredo and members of the castle, and a final vote of thanks for the great help that had been had from the wife of the rector, Mrs. David J. Evans, who, by timely suggestion and real help, had caused the evening to be a glorious success.

San Francisco—All Saints' Church—Rev. W. E. Hayes, Rector—At the recent parish election the following wardens and vestrymen were elected: William J. Langstaff, senior warden; James H. Northon, junior warden; Edward T. Eichbaum, clerk; William H. Dick, treasurer; James S. Wallace, John S. Gray, Dr. Harry P. Robarts, R. A. Read, Ernest Wakeman, and Ward G. Walkup, vestrymen.

The delegates to the Diocesan Convention elected were: W. J. Langstaff, J. H. Northon, W. H. Dick, J. S. Wallace, Dr. H. P. Robarts.

Delegates to the House of Churchwomen chosen were: Mrs. J. S. Gray, Mrs. W. H. Dick, Mrs. B. M. Weeden, Mrs. W. R. Watson, Mrs. J. M. Riley.

The proceeds of the recent Thanksgiving sale were over $300.

The Christmas season will be ushered in by a choral communion service (Agutter) at midnight on Christmas eve. On Christmas day there will be service and sermon at 11 a. m. The Christmas music will be repeated at the services on Sunday, the 26th. In the evening, choral evensong with anthems, carols and solos will be rendered by the surpliced choir of men and women with the following program:

Magnificat and Nunc Dimittis.....Parry
Solo—"The Holy Child".....Shelley
Mr. R. A. Read.
Anthem—"O Zion that Bringeth Glad Tidings" .....Stainer
Solo—"Nazareth" .....Gounod
Mr. E. T. Eichbaum.
Carols—"In the Fields with Their Flocks Abiding" .....West
"God Rest Ye Merry Gentlemen" .....Traditional

A Diocesan Sunday School Service

At the suggestion of Bishop Nichols, a joint Sunday school service will be held in the Church of St. John the Evangelist, San Francisco, on Sunday, January 23d. At this service, which will be the opening service of convention week, the Advent offering of all the Sunday schools of the diocese will be placed upon the altar. The purpose is to have all the Sunday schools of San Francisco in attendance, and delegates from the other schools of the diocese, with a representative from each to put the offering on the plate. The service is not intended to take the place of that provided for by the Board of Missions and held on the second Sunday after the Epiphany. At the earlier service the individual Sunday schools, or groups in the larger centers, will meet and make their offerings as usual. The service at St. John's Church is to be a grand rally representing the whole diocese. The arrangements for this latter gathering are in the hands of a committee of the Sunday school commission, who will send out further particulars to the various schools as soon as the program can be arranged. It is understood that a banner will be given to the Sunday school making the largest per capita offering. The Crocker medal, which was won this year by a pupil of St. John's Sunday school, Oakland, will also be presented at this service.

THE LAYMEN'S MISSIONARY MOVEMENT

The national missionary campaign of the laymen's movement is well under way. The plan followed in each of the conventions scheduled is a simple one. The men who intend to take part are expected to enroll as members of the convention and pay $1 for the privilege. General mass meetings are held with addresses by laymen prominent in the country, and at subordinate or sectional meetings the men of the several religious bodies interested determine what proportion of financial responsibility they will assume.

The first of these conventions occurred at Buffalo, October 16th, and continued in session four days. Twelve hundred men registered, of which two hundred were Churchmen. The latter at their sectional meeting decided to increase the offering of the Episcopal Churches in Buffalo for missionary work abroad from $2,800, the amount contributed last year, to $12,000. A corresponding increase was determined upon at the meetings of the other sections.

During the month of November conventions were held in Providence, Boston, Washington, Baltimore, Philadelphia, Harrisburg, Scranton, Hartford and Portland, Maine. The story of one is substantially that of all: large enrollment, enthusiastic mass meetings, sober determination at the sectional meetings to increase the contributions of the churches from fifty to one hundred per cent. Gratifying to us is the prominent part which in every city Churchmen are assuming. The Bishop of Washington called his clergy and laity together months ago and carefully organized the work of preparation. In Philadelphia, men of the Episcopal Church were practically the leaders of the convention. In the latter city, that the movement meant more than the giving of money was emphasized by the chairman, Mr. Bonsall, who said, in the course of an address, that his son was studying for orders in the Philadelphia Divinity School and was a volunteer for the foreign field, and he was proud of it.

The committee of one hundred appointed at the September meeting of the Board of Missions to further the cooperation of this Church in the campaign, has begun its sessions and will shortly issue a call to the men of the Church. That committee is not yet complete, but new members are being added from week to week. So far, the only appointee from the eighth department, whose name has been made public, is Mr. George E. Butler, who will represent the committee in San Francisco.

The Pacific Churchman wishes to acknowledge its indebtedness to Mr. Harry Babcock, who has kindly sent to the office of the Bishop of California a bound volume of the paper, Vol. VIII, from June 19, 1873 to June 11, 1874. Any who may have other copies in their possession and are willing to donate them toward the completing of the files, will earn the gratitude of the management.

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BISHOP'S APPOINTMENTS, 1910

January.

2. II. Sunday after Christmas.
A. M., Selma.
Evening, Fowler.
3. Reedley.
9. I. Sunday after Epiphany.
Bakersfield and vicinity.
16. II. Sunday after Epiphany.
A. M., Visalia.
Evening, Tulare.
25. Conversion of St. Paul, opening of the Sixtieth Convention of the Diocese.
30. Sexagesima.
A. M., Sausalito.
Evening, Alameda.

February.

6. Quinquagesima.
A. M., Merced.
Evening, Madera.
13. I. Sunday in Lent.
A. M., St. Andrew's, Oakland.
Evening, St. Paul's, San Francisco.
20. II. Sunday in Lent.
A. M., Palo Alto.
Evening, St. James', San Francisco.
27. III. Sunday in Lent.
A. M., Modesto.
Evening, Oakdale.

March.

6. IV. Sunday in Lent.
A. M., Cathedral Mission.
Evening, St. John's, Oakland.
13. V. Sunday in Lent.
A. M., Trinity, San Jose.
Evening, Christ Church, San Jose.
20. Palm Sunday.
A. M., Trinity, Oakland.
P. M., St. Peter's, San Francisco.
Evening, Trinity, San Francisco.
22. Tuesday before Easter.
Evening, Church of the Advent, San Francisco.
23. Wednesday before Easter.
Evening, Holy Innocents', San Francisco.
24. Maundy Thursday.
P.M., Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home.
25. Good Friday and Annunciation.
Evening, St. John's, San Francisco.
27. Easter Day.
A. M., Grace, San Francisco.
P. M., St. Mary's, San Francisco.
Evening, St. Luke's, San Francisco.
28. Monday in Easter Week.
A. M., Iona Churchyard.

April.

3. I. Sunday after Easter.
A. M., Salinas.
Evening, Watsonville.
10. II. Sunday after Easter.
A. M., Fruitvale.
Evening, St. Stephen's, San Francisco.
17. III. Sunday after Easter.
A. M., Stockton.
P. M., Lodi.
24. IV. Sunday after Easter.
A. M., St. Mark's, Berkeley.

May.

1. St. Philip and St. James' Day, and V. Sunday after Easter.
A. M., King's City.
Evening, Paso Robles.
2—5. Salinas Valley Missions.
8. Sunday after Ascension.
A. M., Menlo Park.
P. M., Santa Clara.
13. Examinations Church Divinity School.
15. Whitsunday.
A. M., St. Paul's, Oakland.
18. Ember Day.
A.M., Ordination for the Church Divinity School, San Mateo.
22. Trinity Sunday.
A. M., San Mateo.
Evening, Burlingame.
29. I. Sunday after Trinity.
A. M., Hanford.
Evening, Fresno.

June.

5. II. Sunday after Trinity.
A. M., Tuolumne.
Evening, Sonora.
12. III. Sunday after Trinity.
Gilroy and Hollister.
19. IV. Sunday after Trinity.
A. M., San Rafael.
Evening, Point Richmond.
26. V. Sunday after Trinity.
Haywards and Centerville.

July.

3. VI. Sunday after Trinity.
A. M., Monterey.
P. M., Del Monte.
Evening, Pacific Grove.
10. VII. Sunday after Trinity.
A. M., Santa Cruz.
P. M., Capitola.

WILLIAM F. NICHOLS.

SOME SUGGESTIONS TO ACCOMPANY NOTICE OF THE BISHOP'S VISITATION

1. Please **acknowledge promptly** to the Bishop's secretary, the Rev. W. M. Bours, 1215 Sacramento street, San Francisco, the receipt of this canonical notification with the enclosed confirmation blank.

2. Read carefully the memoranda printed on the back of the confirmation blank.

3. In giving the notice to the congregation "on the first Sunday after the receipt of such notice" endeavor to enlist the sense of responsibility on the part of all, parents, sponsors, Sunday school teachers, to co-operate in making the congregation thoroughly alive to the coming confirmation. A sermon on the subject the same Sunday and an especial talk to the Sunday school will much help to this end.

4. Have as eager a desire to know of every unconfirmed person in your field who ought to be reached, at least as an agent for life insurance or sewing machines is keen to canvass his territory for those not yet reached by his agency. Let the ordinary parish calling furnish you a full and constantly revised list of what might be called confirmation **availables,** and for the time being concentrate the parish calling in an endeavor to bring such as you can to a thorough preparation for the step. It would be to edification at every visitation if there could be submitted to the Bishop for inspection a full list of such availables as well as the list of those actually presented; and something like that seems to be hinted in the last Rubric of the Catechism in the provision touching names of all such persons as the minister "shall think fit to be presented to the Bishop to be confirmed." The pastor who "calleth his own sheep by name" will regard chancel notices and the mere listing of those who "send in their names" as only the beginning of his shepherding for the holy rite.

5. Never mistake hastily huddled numbers for a class well instructed in what a "Christion ought to know and believe to his soul's health." Numbers, however, do tell when there is faithful shepherding and preparation.

6. Give good heed to the spiritual preparation—the atmosphering in prayer and self-knowledge and worship. Get at the real character of your candidates and help and guide it and try to shape the devotional habits. Really call each one as the catechism does "by name."

7. Stimulate the whole congregation to pray for the candidates, the pastor, the Bishop, in the preparatory weeks. On the day of the confirmation have a celebration of the Holy Communion, asking all the communicants to especially remember those who are to be confirmed and endeavor to have all who have been recently confirmed to make it a point to come to that celebration. Invite all who have been confirmed in the score of years of the present episcopate to come.

8. Give especial attention in preparing the candidates for their first Communion to the showing them a simple, practicable shaping of devotional habits of preparation. The mere giving of a manual seldom does this. The manual may take too much for granted or may be bewildering without careful explanation, and so be soon put aside.

9. As one of those communicant habits, teach them their missionary character by virtue of their baptism, and show them the duty and privilege of giving by conscience and system as a part of the solemn offertory.

10. Assemble the class in good time before the confirmation service, explaining to them in detail just what they are to do in order to avoid confusion and distraction.

11. Remember the pastoral duty discharged with the candidate is only the duty begun with the communicant.

There is nothing new in these suggestions, nor indeed nothing not already well-tried by many, but I affectionately commend them that with ever fresh zeal and faith in the Holy Spirit to help our infirmities, we may use this rite of the Holy Spirit to the increase in the diocese of His "manifold gifts of grace."

WILLIAM F. NICHOLS.

AMONG THE MAGAZINES

The most striking articles in "The Homeletic Review," are Dr. McComb's on "Thomas Carlyle," "Some Aspects of the Person of Christ," by Prof. H. R. Mackintosh, and "The Message of Christmas," by Pastor Wagner of Paris. There is also a pretty thorough discussion of matters pertaining to the crying evil of divorce.

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Recollections of a Pioneer Woman

By the late MRS. LUZENA S. WILSON

CHAPTER VII.

After we had been in the town of Nevada three or four months, the first ball was given. There were twelve ladies present, and about three hundred men. The costumes were eccentric, or would be now. At that time it was the prevailing fashion for the gentlemen to attend social gatherings in blue woolen shirts, and with trousers stuffed into boot tops. Every man was "heeled" with revolver and bowie knife. My own elaborate toilet for the occasion was a freshly ironed calico, and a plaid shawl. The dresses of the other ladies were similar. A few days before the ball, word came into town that a family of immigrants, including several grown young ladies, had moved into Grass Valley. The news was hailed with rapture by the young men and two of them, Messrs. Frinx and Blackman, prominent merchants, procured horses and rode over, with testimonials in hand, to engage the presence of the young ladies, if possible, for the forthcoming ball. They were cordially received, and their request gracefully accorded. On the day of the ball they procured what they could in the form of vehicles and drove over the mountains to bring back their prizes. It was already dark when they arrived at the little log house, and a knock at the door ushered them into the one room of the residence. The old lady answered their inquiries for the young ladies by saying, "Not much. If your ball had been in the daytime, and the gals 'ud be home by dark, I wouldn't mind; but my gals don't go traipsing 'round in the night with no young men; no siree."

There was nothing left for the discomfited beaux but to come back alone. When they returned, they gave us a mournful description of their wild goose chase. They told us how, as they stepped into the room, the clothing on two beds gave a sudden jerk and exposed the symmetry of four pairs of feet. They were at first mystified by the strange sight, but afterwards concluded that these were the dainty pedal extremities of their missing inamoratas. However, the ball went on, notwithstanding the lessening in number of the expected ladies. A number of men tied handkerchiefs around their arms, and airily assumed the character of ball room belles. Every lady was overwhelmed with attentions, and there was probably more enjoyment that night, on the rough pine floor, and under the flickering gleam of tallow candles, than one often finds in our society drawing rooms, where the rich silks trail over velvet carpets, where the air is heavy with the perfume of exotics, and where night is turned into a brighter day under the glare of countless gas jets.

We had lived eighteen months in Nevada City when fire cut us adrift again, as water had done in Sacramento. Some careless hand had set fire to a pile of pine shavings lying at the side of a house in the course of construction, and while we slept, unconscious of danger, the flames caught and spread, and in a short half hour the whole town was in a blaze. We were roused from sleep by the cry of "fire, fire," and the clang of bells. Snatching each a garment, we hurried out through blinding smoke and darting flames, not daring even to make an effort to collect our effects. There were no means for stopping such a conflagation. Bells clanged and gongs sounded, but all to no purpose save to wake the sleeping people, for neither engines nor firemen were at hand. So we stood with bated breath, and watched the fiery monster crush in his great red jaws the homes we had toiled to build. The tinder-like pine houses ignited with a spark, and the fire raged and roared over the fated town. The red glare fell far back into the pine woods, and lighted them like day; it wrapped the moving human creatures in a fiendish glow, and cast their giant shadows far along the ground. The fire howled and moaned like a giant in agony of pain, and the buildings crashed and fell as if he was striking them down in his writhings. When the slow dawn broke, and the sun came riding up so calm and smiling, he looked down upon a smouldering bed of ashes; and in place of the cheerful, happy faces, with which we were wont to greet his appearance, in the busy, rushing town of yesterday, his beams lighted sad countenances, reflecting the utter ruin of their fortunes. The eight thousand inhabitants were homeless, for in the principal part of the town every house was swept away; and most of them were penniless as well as homeless. Like ourselves, most of them had invested their money in buildings and goods, and scarcely anything was saved. The remnant of our fortune consisted of five hundred dollars; which my husband had in his pocket and had neglected to put away, and with that sum we were to start again. For months my health had been failing, and, when this blow came in the shape of the fire, my strength failed, and I fell sick. Some generous man offered us the shelter of his cabin in the edge of the woods. For weeks I was a prisoner there, bound in the fetters of fever. When, at last, my returning health and strength permitted it, we moved from Nevada City nearer to the Valley.

The mines around Nevada were wonderfully rich. Miles and miles of flumes carried the water from mine to mine, and flowed through more miles of sluice boxes. Claims were staked off in every ravine by hangers about the city. Men dug for gold in the very streets of the town and under the very foundations of the houses. Not infrequently the digging of a well would develop a rich claim, and make the owner rich in a few weeks. After the fire we let our city lot go for a few dollars, and the man who bought it took thirty thousand dollars out of gravel part of it, which sloped down to the ravine. The streams ran muddy with the trailings from the diggings. Wherever pick and shovel disturbed and water washed the soil, a color could be found. Many men made fortunes, for thousands of dollars were taken out in a single day. The fever and uncertainity of mining made the people grow old and haggard. They might dig, dig, dig, fruitlessly for days, making scarcely enough to keep body and soul together, and then, disheartened, sell the worthless claim for enough provisions to last till they struck another camp. Perhaps the first day's work on the old claim by the new owner would yield hundreds of dollars.

Not half a block from my house a young man took out sixteen thousand dollars, and then gave his claim to me. I had no way to work it, and my husband was opposed to mining on general principles, so I sold the property for a hundred dollars. The man who bought it took out of it, before we left the town, ten thousand dollars. Nevada sprung, Phoenix like, from its ashes, and was growing up into a more substantial and permanent town, and with more consideration for appearances. The streets straightened themselves, the houses, like well drilled soldiers, formed naturally into line. The city was more rushing and prosperous than ever. The green valleys, however, seemed to offer to us a pleasanter home. So we adhered to our plan of removal, and bade a rather sad farewell to the bright, spicy little snow-bound town where we had found so many friends.

The road we followed back to Sacramento had greatly changed since we had traveled over it eighteen months before. Where we had climbed up and down steep mountains, and cut down obstacles in our path, we now rose and descended by easy grades. The wood, which had then closed around us dark and thick, had been charred or burned away, and the giant arms, scorched and blackened, pointed out the new way. Substantial bridges spanned the streams. Every turn brought us face to face with wagons loaded high with building materials and supplies for the city of the mountains. Instead of the twelve dragging days we spent in our first trip over this route, the journey was performed in two. Instead of sleeping in discomfort on the cold, wet ground, we enjoyed the hospitality of a comfortable house — the property of Mr. James Anthony.

This hotel, at the crossing of Bear River, was, for the times, something remarkable. There, for the first time in California, I saw papered and painted walls. The floors were covered with China matting, and the beds rejoiced in sheets and pillow-cases. The carpeting was a real luxury, and I remember thinking if I could get a house carpeted with beautiful covering I should scarcely care for anything else—relief from the drudgery of scrubbing floors seemed the one thing worth living for. It was a bachelor establishment, but, strange to say, was scrupulously clean and well conducted. Had he known it, the general proprietor might have resented my husband's speech to me: "Don't you think you had better go out and see if supper is all right?"

As we came down the mountains we found the country stirred up with "squatter" troubles, rumors of which had reached us in Nevada. As we neared Sacramento we found ourselves almost in the midst of them. The trouble

originated through conflicting claims of the buyers and settlers. Almost all the land, from some distance below Sacramento far up into the Shasta region, was claimed by Sutter under a Spanish grant; and the towns of Sacramento, Brighton, Marysville, Coloma, and others, and the lands surrounding them, were sold by Sutter, or his representatives, under the grant title. Numbers of the newcomers resented this claim and pre-empted land under the United States Laws. Naturally, there arose between the rival claimants a war, which was often a bloody one. The first serious outbreak which occurred was "the squatter riot of '51." I believe the first real trouble took place near Sacramento, in the endeavor of the people on the grant side of the faction to dispossess the Madden brothers, Jerome and Thomas. The settlers gathered in a body, reinstated them, and paraded through the streets of Sacramento. The city turned out in force, headed by the sheriff, mayor and other officials, in opposition, and a fight took place in which Bigelow, the mayor of Woodland, the assessor, and Maloney, the captain of the settlers, were killed, and several others on both sides wounded.

There were many episodes at that time that would be more thrilling than romance. One of the most talked of incidents was the killing of Sheriff McKenna, at the house of William Allan, near Brighton. Allan was supposed to be in league with the squatters, had been heard to make sympathizing remarks to and about them, and by his course he incurred the wrath of the officials. A posse, headed by the sheriff, returning from the funeral of the murdered mayor and assessor, rode out to arrest the suspected man. They knocked at the door, and were told that Mrs. Allan was very sick, perhaps dying, and were requested to retire. Allan promised to come to Sacramento and give himself up in the morning. But during the discussion some one fired a pistol, whether intentionally or not was never known; and the guard, thinking someone was resisting the sheriff, broke open the door and fired upon the occupants of the room, killing Allan's son, and wounding the old man himself in two places. A shot, inflicted by McKenna, wounded him in the right arm as he stood with revolver drawn. The weapon fell, but the determined old man grasped it with his left hand, and fired the shot which killed the officer. When their leader fell, the posse withdrew to a distance, but, ascertaining his fate, returned in hot haste to the house. I was told by an eye witness that, as they looked through the open door, they saw dead upon the bed the poor mother, her features drawn and distorted by the fright which has hastened her approaching end; bending over her, apparently broken-hearted, was the daughter, with pale face and horror stricken eyes, and dead at her feet, in a pool of blood, lay the son. The sight of so much misery seemed to touch no tender cord in the bosoms of the enraged men, and they searched with intent eyes and strained ears for a sound which might tell of their victim's hiding place. But he baffled pursuit. They rode up and down the river for several miles, searched out-houses, and beat the bushes, but failed to find him. It was not until years after that I heard the almost miraculous story of his preservation. He crept to the river, and hung to the willows in the water, with his face only raised to permit his breathing, while the pursuers passed and repassed at the distance of a few feet. At last, when silence told of their withdrawal, he swam the river and sought shelter in a neighboring barn. It was not until five days after that he crept unobserved into Coloma, and obtained medical attention for his wounds, which the hot weather had aggravated into a death-like torture. His friends came to his assistance, and he was safely hidden, from pursuit, and helped out of the State, and it was many years before he dared openly to show himself in California.

His life, however, ended peacefully a few years ago in the calm and seclusion of Lake County.

W.

San Francisco, April; 1881.

VIII

When we arrived in Sacramento we again became undecided whether to go on toward the bay or to remain there, and in the meantime we took possession of a deserted hotel, which stood on K street. This hotel was tenanted only by rats, that galloped madly over the floor, and made journeys from room to room through openings they had gnawed in the panels. They seemed to have no apprehension of human beings, and came and went as fearlessly as if we had not been there. At that time Sacramento was infested with the horrible creatures. They swarmed off the vessels lying at the wharves into the town, and grew into a thriving colony, which neither flood nor fire could subdue. In the flood of '49 I had seen dozens of them collected upon every floating stick, or box, or barrel, and had seen men push them of into the water and watch them scramble back to another resting place. Every rope and board would be alive with them. They ran backward and forward across the chains that held the vessels to the piers. They seemed all to have survived the second flood as well, and when we spent the first night in that deserted house it seemed that all their descendants had gathered there to hold high carnival. As it grew dark they came out by the scores, and my husband threw a little barley on the ground in the back yard to see how many would collect there. It was not many minutes till the ground was covered with rats; they seemed piled three deep in their ravenous hunger for the grain; and he fired into them with a shot-gun killing thirty-two. A second shot killed twelve; and I believe if he had continued his curious sport he might have killed hundreds. From every corner they glared at us with their round, bright eyes. They snapped at our heels as we passed. They bit at each other, and gnawed the legs of the chairs where we sat. At night I put the bedding upon the tables, lest in our sleep the fierce creatures should be tempted to make their raids upon our bodies, and I listened with perfect horror to their savage wrangles over bits of discarded food which had been left lying about. Even rat-terriers and ferocious cats came off second best in their encounters with the pests.

Sacramento had very greatly changed since our departure after the flood. We had left the town covered with slime and mud; with dirty canvasses clinging to broken poles, with festering carcasses in the streets; with drift-wood caught at every obstructing point; with yawning mudholes at every corner; with floundering teams and miring wagons everywhere to be seen. We had left it full of men with broken fortunes, with long faces and empty pockets. A second flood had come and gone; and the city newly risen from the waters, was built up along the broad, graded streets, with large airy, well-built houses. Brick and mortar had taken the place of canvas and shakes. Sidewalks gave the pedestrian security against dust and mud. Well-stocked stores of dry goods, groceries, and hard-

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Broadway and 13th Sts., Oakland

vare had taken the place of the redwood board over the barrel-head. An enterprising daguerreotypist had set up his sign in the city, and was doing a rushing business at thirty dollars a picture. The banking house of Page & Bacon was one of the solid institutions of the time. Adam's Express transported dust and valuables. The pony express thundered into Sacramento every day, connecting the East with the West. The overland stage drew up with a flourish, and emptied its weight of mails and freight of passengers into the eager hands of the waiting Californians. Other lines of stages ran in all directions to the mines, and steamers came up from San Francisco. The town was full of people and full of money. The "Golden Eagle" still nods in sleepy indolence on the same spot on K street where it then stood, wide awake and bustling, with "mine host" Callahan smiling pleasantly and accommodatingly on his guests. The little fish of the puddle waked up to the sense that they were quite grown up and required amusement. The city boasted of a theater, and stars in eclipse, or waiting for a first bright dawning, walked the boards in proud consciousness of their unappreciated worth. The first play I saw there was "Julius Caesar." In the intervals of the tragedy we were regaled with the songs of Charles Vivian. When he came back again, fifteen years later, he revived his songs of "'49" and "The Great Big Yellow Lump of Gold," and the pioneer airs, "Wapping Old Stairs," and "The Bluetailed Fly."

On the day of a bull fight, or a mustang race, the sporting population turned out en masse, and the victory or defeat of Chiquita or Rag-tailed Billy, made their respective owners rich or poor—for no man ever hesitated to bet his bottom dollar on his own horse. I have seen them come home sometimes bootless, coatless, hatless, from the track, having parted with those articles as the exigencies of the race demanded, and when they handed over their red sashes and silver-plated, chain decked spurs, the struggle was like the severing of soul and body. Sometimes the losing turfman shot his defeated horse, as a sort of sedative to his irritated feelings. The streets were lined with gamboling houses and whiskey shops. Every second door on J street led to a faro table and a bar, and every place was thronged with customers. Sacramento was filled with desperadoes, and almost every twenty-four hours witnessed at least one murder. So long as the gamblers confined their murderous attacks among their own kind, no one paid much attention to their sport, but when their blows fell on an outsider with fatal result, vengeance was swift and sure, for the population took the matter into their own hands, in defiance of the law. The second day after we had arrived such an episode occurred. A young man walking down the street was attracted by a street brawl among gamblers, an occurrence so frequent that had it not been for the manifest injustice of one man being assailed by two, it would have passed unnoticed. As it was, he generously interfered, separated the combatants and released the weaker party. Enraged at the uncalled for intrusion, one of the young ruffians fired upon the intruder, inflicting a mortal wound. Scarcely was the deed committed than the gathering crowd, mad with rage demanded the murderer's life. The officers whirled away the malefactor, and for lack of another strong hold, confined him in the basement of a brick building of private ownership, pending trial. But as the morning wore on, the fury of the populace grew hotter, and their always existing hatred of the gamblers grew into an ungovernable passion at the one, against whom they had a clue. They refused to listen to the advocates of the law. The mob were quick about it. They broke open the improvised jail, and dragged the criminal from his prison.

It must have been two o'clock at night when I was startled by the tramp of feet passing by the door. I ran to look and the glimmer of the torches carried by the muttering men revealed in their midst the figure of the murdered. He seemed frozen with terror; his knees knocked together, and his legs refused to support him. His eyes were starting from their sockets; his face was ghastly; his lips were livid, and his hair stood on end. He seemed not to see the mob about him, who cried "Hang him! hang him!" and his fixed eyes dilated with fear at the phantom of death he saw before him. I had not heard the story of the shooting, so I was in ignorance concerning the meaning of the crowd, or what was the fault of the miserable wretch. After they had passed by I ran to the corner, half a block distant, to see where they carried him. As I reached the spot, I saw a black object shoot up into the air above the heads of the swaying mob, and dangle from the limb of a great sycamore tree which stood in the street. It writhed and trembled for an instant, and was still, and the silence of satisfied revenge settled down over the dispersing crowd. When daylight broke the summer wind swayed to and fro in the warm morning air all that was mortal of the murderer; but not a whisper told whose hands had executed the fearful vengeance. His friends came with the early light to remove the body. He was buried on the following day, and by some strange fatality, the same bright sun shone on the newly made graves, where the murderer and his victim lay sleeping side by side.

We lingered a month or more in Sacramento, undecided what to do; but finally our interest was again strongly attracted to the valley, and, our tastes and former habits being somewhat agricultural, we determined to move on. The tules barred our direct way, stretching in a broad water covered sheet from the Sacramento river ten miles out to land. We could not swim our teams across—as I have known Jerome Davis and his fellow stock traders to swim their bands of cattle and wiry mustangs—so we drove up to the river to the ferry, now known as Knight's Landing, and there we crossed over in a flat bottomed ferry-boat.

The plain from the river bank to the mountains, was a sheet of waving grass and blue-hued wild flowers, trackless and unenclosed. The fresh spring breezes fanned our faces and invigorated our bodies, the calmness and silence of the wide prairies soothed us like a sweet dream. We journeyed on to the foothills, passing for miles through wild oats which rose to the heads of our mules. Antelopes and elks stopped on every knoll, and, surveying us with startled eyes and uplifted heads, wheeled and galloped out of sight. After four or five days of easy traveling, we pitched our camp over the first range of low outlying foothills at the foot of the spur of the Coast Range.

Our location was close by a tiny spring-fed stream, near the most frequented route from the upper country to Benicia. The shade of a wide-spreading oak afforded us a pleasant shelter from the sunshine, and at night we slept in a tent improvised from the bows and canvas cover of our wagon. We were fascinated by the beauty of the little valley, which always bore the name of Vaca, from the Spanish owner of the grant within the limits of which it lay. The green hills smiled down on us through their sheeny veil of grass. The great oak trees tall and stately, bent down their friendly arms as if to embrace us: the nodding oats sang a song of peace and plenty to the music of the soft wind; the inquisitive wild flowers, peeping up with round, wide opened eyes from the edge of every foot-path bade us stay. We made up our minds, if possible, to buy land and settle.

We were again almost penniless, and we felt that we must get to work, and begin to lay by something.

It was early spring time, and the wild oats, growing all about us in such rank profusion, seemed to say, "here is food and drink and clothing." Hay was selling in San Francisco at a hundred and fifty dollars a ton, so my husband, leaving me to my own resources, set hard at work cutting and making hay, and I, as before, set up my stove and camp kettle and hung out my sign, printed with a charred fire-brand on a piece of board, "W——'s Hotel." The accommodations were, perhaps, scanty, but were hailed with delight by the traveling public, which had heretofore lunched or dined on horseback at full gallop, or lay down supperless to sleep under the wide arch of heaven. The boards from the wagon bed made my table, handy stumps and logs made comfortable chairs, and the guest tethered his horse at the distance of a few yards, and retired to the other side of the hay-stack to sleep. The next morning he paid me a dollar for his breakfast, touched his sombrero, and with a kind "good morning" spurred his horse and rode away, feeling he had not paid too dearly for his entertainment. My husband's ready rifle supplied the table with roast and steak of antelope and elk, from the herds which grazed about us, and the hotel under the oak tree prospered.

There we lived for the whole summer, six months or more, without other shelter than the canvas wagon-cover at night and the roof of green leaves by day. Housekeeping was not difficult then. No fussing with servants or housecleaning, no windows to wash or carpets to take up. I swept away the dirt with a broom of willow switches; and the drawing room where I received my company was "all out doors." When the dust grew inconvenient under foot we moved the cooking stove and table around to the other side of a tree, and began all over again. A row of nails driven close in the tree trunk held my array of culinary utensils and the polished tin cups which daily graced my table, and a shelf held the bright tin plates from which we ate. No crystal or French decorated egg-shell china added care to my labors. Notwithstanding the lack of modern appliances and conveniences, my hotel had the reputation of being the best on the route from Sacramento to Benicia. The men who came and went up and down the country, and ate frequently at my table, used often to compliment me upon the good cheer which they always found provided, and by pleasing contrast, told stories of the meals they sometimes got at other places. I remember one morning having eight or ten at breakfast, and they vied with each other in relating tales of the poor breakfasts they had eaten. But the palm was carried off by Mr. Thad Hoppin, who in his slow way, said: "Well, the worst meal I ever ate they gave me yesterday down at Allford's. All they had was lobbered milk and seed cucumbers."

My nearest American neighbors were Mr. John Wolfskill, and Mr. and Mrs. Mat Wolfskill, who lived twelve miles away, on the banks of the Putos creek. After I had been about six months in Vaca valley, I concluded to ride over and get acquainted. So one morning bright and early, after breakfast was over, the

dishes washed, and the housework finished, I saddled my horse with my husband's saddle (for a side-saddle was unknown in those parts), packed a lunch, took a bottle of water, tied my two boys on behind me with a stout rope, and started off. I did not know the exact spot where my neighbors lived, but felt sure of finding them without trouble, as I had only to ride on across the plain until I struck the first stream, and follow it down. There were no roads, so I could select my path as I pleased, taking care only to avoid as much as possible the bands of Spanish cattle which covered the whole country; they were dangerous to encounter, even mounted, and to anyone on foot they were certain death. We were riding rapidly through the scattered herds, when a sudden gust of wind took away the hat of one of the children, and as a hat was something precious and not easily procured at that time, we must stop and get it. I would hardly have been able to descend and remount without attracting the notice of the cattle by the fluttering of my dress, and then a stampede would inevitably have followed; so I constructed a stirrup of handkerchiefs, then my little boy clambered down and climbed up again, in the face of the tossing heads, red eyes, and spreading horns all about us.

At ten o'clock we arrived at a house thatched with tule, and, seeing a man sitting near it, we stopped to ask, "Does Mr. Wolfskill live here?"

"My name's Wolfskill," was the reply, "but there ain't no mister to it."

I began to introduce myself, when he cut short my speech with, "Git down, git down. I know you. I got a drink at your well yesterday. Git down."

It was not a ceremonious greeting, but it was intended to be a cordial one, and the entire visit proved to be very satisfactory. Mrs. Wolfskill, good woman, was as delighted to find an English-speaking neighbor as I was myself, and gave me a hearty welcome. That day saw the commencement of a real friendship between us, which ended only with her death; and thereafter, at short intervals, we rode across the plain to exchange friendly visits, until every vaquero on the grant knew us, and saluted us as he passed with a polite "Buenas dias, Senora." The Los Putos grant, belonging to the Wolfskills, comprised fifty thousand acres of some of the best land in what is now Solano county. But these good people, who were then the possessors of leagues of land and thousands of Spanish cattle, lived in that little tule house with a dirt floor for years. Their children—still living at the same spot, in a great southern-looking, veranda-shaded, cool, stone house, surrounded with orange groves and fig orchards, are the happy possessors of the finest ranch in the country.

THE CHURCH IN A UNIVERSITY TOWN

A Statement and an Appeal to the Church People of California

The university town, large or small, is a strategic center for Church work. This is now generally recognized and almost every important religious body makes some effort to deal with its problems in a larger way than is possible to the local congregations. In a number of our dioceses individuals or diocesan committees have supplemented the work of the local parish. Bishop Harris of Michigan was, I believe, the first Bishop to see the full nature of the problem. Harris Hall and the Baldwin and Slocum lectureships at Ann Arbor are the memorials of his vision. Perhaps the latest of these diocesan achievements is the memorial guild hall to Bishop Gregg in connection with the University of Texas.

In California the Bishop has felt the importance of the matter for many years, and at his suggestion a committee of convention on Church Work in University Centers has existed for some time. In 1904 this committee raised the greater part of a curate's salary for Berkeley; but the response to their effort was not encouraging; and since the earthquake they have felt it inexpedient to attempt to procure any financial assistance for either Berkeley or Palo Alto.

The earthquake is now more than three years past. We are getting back to normal conditions, and I venture therefore to remind the Church people of California of their responsibility towards the university and to place before them some of the needs of the Church in the university towns. I speak of Berkeley, but it is all true, **mutatis mutandis,** of Palo Alto. It is a state problem, not a diocesan one. Los Angeles and Sacramento have in proportion the same responsibility as California.

I condense to briefest compass the various points:

1. The importance to the Church and the state of work among the student body is apparent. Here are the picked young men and women of the state. The university years are for most of them the first years of freedom, the last of real supervision. The influence of this freedom is to break religious ties while youth still gives the greatest susceptibility to religious ideals. It is the period when the most unceasing care, the clearest insight, the widest intellectual vision, the utmost tact are needed to guide the student in his freedom and to touch the deepest springs of religion in his life.

2. With only incomplete statistics available (registration of religious preference being only two years old), the list of students at Berkeley calling themselves Episcopalians numbers 225. Of the men of the Freshman class 22 per cent are so recorded.

Can the local Church deal adequately with the needs of these hundreds? I say no; and for the following reasons:

The local clergy have already too heavy parochial and diocesan claims to add the pastoral care of this large body. They can help them in sermons and to some extent in Bible classes. They have frequent opportunity to talk with those in intellectual difficulties. But they can not seek them out nor know more than a handful personally.

The local parish can not afford to supply the additional clergy. Berkeley is not a wealthy community. It numbers few very wealthy people. It is a community of transients. Many families are here only for the period of the children's education. They do not contribute to the Church as they would in their home places. The demands for the maintenance and expansion of ordinary parish work are, therefore, hard to meet, while the need never ceases.

The students can contribute little, but their presence entails much actual expense. Many free pews have to be kept for them. Printing, entertainments, lectures, special sermons and the like all make their demands (even if small) upon the parish purse.

The local church is unable to meet the problem adequately. It must look outside for help. It does so not as a suppliant asking alms; but as the guardian of a great trust looking for the support of those in whose behalf it has to minister the trust.

3. In what ways is the help needed? Here are some suggestions: (a) Endowments of pews—$2,000 will enable the vestry to keep a pew free in perpetuity at St. Mark's or All Souls'. (b) Salary for an assistant for the student work—$800 a year added to what the parish could furnish will ensure this; $300 will make it possible to appoint a curate who will give a substantial part of his time to this work. (c) Endowments of lectureships. At Ann Arbor two lectureships bring each year (alternating) some distinguished churchman to present Christianity and the Church in a worthy manner to the university community. $10,000 will endow such a lectureship. (d) A church house. There should be a house with assembly room, library, etc., as the center of the student work; $10,000 to $15,000 will buy or build such a house. (e) The college Christian Associations assist greatly in the work. Help towards the payment of the salaries of the secretaries should come from this Church in proportion to the number of students for which we are responsible. This would mean $500 for the current year. The men's secretary this year is a candidate for orders in this Church.

These are the plain facts in the case. Who will help to lift the Church in California up to the level of her responsibility?

E. L. P.

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General News and Notes

An announcement was made from the chancel of St. George's Church, New York, on the last Sunday in November that a gift of $50,000 has just been received toward the $5,000,000 pension fund which Dr. Wilkins is so energetically trying to raise, though the name of the donor was not divulged. The amount thus far collected amounts to some $300,000.

At the close of the morning service on November 28th, the Rev. Henry K. Deninger, D.D., pastor of the High Street Presbyterian Church at Newark, N. J., read to the congregation his resignation and announced that he was about to become a candidate for orders in the Protestant Episcopal Church. Dr. Deninger is forty-three years old and will be confirmed and ordained as soon as the canons permit. It is understood that he has already accepted a position as assistant at the Church of the Holy Apostles, in New York City.

By the will of the late John S. Kennedy, of New York, what is probably the largest bequest to religious and benevolent and educational work made in any part of the globe in recent years is being turned over to some sixty beneficiaries. The amounts bequeathed range from $10,000 to $2,500,000, there being seven of this latter amount and three of $1,500,000. The Boards of Foreign and Home Missions of the Presbyterian Church each receive the larger sum, as do the Board of Church Erection, the Presbyterian Hospital, the New York Public Library, the Metropolitan Museum of Arts, and Columbia University. The Church Extension Committee of the Presbytery of New York, Roberts College, Constantinople and the New York United Charities each receives $1,500,000; and the University of the City of New York, the American Bible Society, the Presbyterian Board of Aid for Colleges, and the School of Philanthropy of the New York Charity Organization Society each $750,000. Of the other bequests, Yale, Amherst, Williams, Dartmouth, Bowdoin and Hamilton Colleges each get $100,000, as do Tuskegee, the Hampton Institute, and Glasgow University, and there are at least a dozen smaller bequests to lesser educational institutes. Perhaps the most striking thing about the will is that it gives to religious and missionary and charitable purposes more than it gives to education—a departure very significant in the face of the recent tendency to ignore the Church in the disposition of their estates on the part of wealthy persons. Mr. Kennedy was born in Scotland and lived there to the age of twenty—a fact which, perhaps, accounts for his gift to the University of Glasgow. Soon after coming to this country he entered the employment of Morris K. Jesup & Co. and in a few years became a member of the firm. Unlike too many men in our day, Mr. Kennedy retired from business while still comparatively young and spent the last twenty-five years of his life in the study of social and religious and philanthropic problems. He was a constant attendant at the services of the Madison Avenue Presbyterian Church and an active participant in its missionary aims and policies. A canny Scot in his ability to "mak money," he had also the Scotsman's piety and reverence, as well as his sympathy with the beautiful in art and the unhappy and pathetic in human fortune. It is refreshing to turn aside from the clamant and vulgar and animal side of too much of the life of our newly rich and let the mind rest upon the thought of this upright and modest and reverent Christian.

Not a little attention is just now being devoted by the press to the recent rejection by the British House of Lords of the budget which had passed the Commons, and not all of it is according to knowledge. As a matter of fact, what the Lords have done has been to refer back to the voter the decision of the question as to whether he will or will not ratify Mr. Lloyd-George's somewhat drastic departure in national finance. If he will, the Lords will acquiesce and the voter will have his way. In this connection it is well to remember that the last time the Lords demanded a referendum their point of view was overwhelmingly sustained at the polls—a situation which may repeat itself next month, though this does not seem to be likely. Meanwhile, the bishops have not come very well through the ordeal which their position, as members of the upper chamber, entailed upon them. At the outset, the Archbishop of Canterbury issued an appeal to his suffragans to remain neutral and abstain from voting—a counsel of timidity which did not fail to bring its proper reprisal in the way of a lessened regard for His Grace on the part of a good many people both within and without the Church. Then the Bishop of Hereford—Dr. Percival, an old-time head-master of Rugby—countered pretty heavily on his metropolitan colleague in his reply to the manifesto; and in the division in the Lords he and the Bishops of Birmingham, Chester, St. Asaph and, we believe, Bristol, and the Archbishop of York, voted on the side of the Commons. All the others seem to have followed the example of Archbishop Davidson and abstained from voting, or else voted with Lord Lansdowne.

A GOOD SUNDAY SCHOOL

Why doesn't the Episcopal Church attract "the people" the way "other denominations" do? is sometimes asked. It does, sometimes. When and where it does not, the fault is not with the Church or the Prayer Book service, but with those, clergy or laymen, who are responsible for the work of the Church and the use of the Prayer Book. Given in these a proper amount of zeal, faith, intelligence and enthusiasm, the work will be done and results will be obtained. Not otherwise.

The writer of this paragraph was in the little mountain town of Tuolumne a few Sundays ago. He found an enrollment of 104 children in the Sunday school of St. Michael's Church, with an ordinary attendance of about 80. That Sunday, after an all-night rain and clouds still threatening, there were 45 present—and only two of these came in late. They were a bright-looking lot of youngsters, of all ages, and about half of them boys. Apparently all old enough to read turned readily to the Psalter for the day, in the opening service, without having to be told the page, ready to read; and they did read; and in the Creed their young voices rounded out in full unison. And how they did sing, not only hymns, but the Venite and Glorias, too. Then it was found that they knew the catechism and answered to the questions with spirit. Now here was evidently the Sunday school of the town—in an Episcopal church, conducted in an exceedingly churchly manner, without clap-trap. The offerings, too, were liberal, and were not used to buy Christmas presents with.

It should in all fairness be added that Deaconess Dorsey is the leading spirit in the Tuolumne Sunday school. There is also a very promising vested choir of young people for the church services.

D. O. K.

Plans for a free reading room have been accepted by the guild of the church at Sanger, the lumber has been ordered, and the erection will soon begin.

THE NATIVITY

I sing the Birth was born to-night,
The Author both of life and light;
  The angels so did sound it:
And like the ravished shepherds said,
Who saw the light, and were afraid,
  Yet searched, and true they found it.

The Son of God, the eternal King,
That did us all salvation bring,
  And freed the soul from danger;
He whom the whole world could not take,
The Word, which heaven and earth did make,
  Was now laid in a manger.

What comfort by Him do we win,
Who made Himself the price of sin,
  To make us heirs of glory!
To see this Babe, all innocence,
A martyr born in our defence!
  Can man forget this story?

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Literature of the Day

Christian Ideas and Ideals: An Outline of Christian Ethical Theory. By R. L. Ottley, M. A., Canon of Christ Church, Oxford. Longman's, $2.50.

Once in a while, once in a great while perhaps, a book appears in the endless succession of religious and theological works, which lifts itself above the ranks of the ordinary like a son of Anak in a crowd of the undersized. Canon Ottley is well known as the author of a valuable treatise on the "Incarnation," and the "Bampton Lectures—Aspects of the Old Testament.'. He uses the term "outline" to characterize this book, and in the preface says he has found it advisable only to touch on topics of primary importance with the aim of exhibiting the point of view, from which Christian thinkers of every period have approached ethical questions, and so illustrating the vital connection subsisting between the moral ideas of Christianity and its characteristic ideas. The book is an expansion of this position, elaborately worked out by a man who knows of what he is speaking, and he has the gift of a remarkably clear and telling style. The following are the first sentences of the last chapter, and the whole content of the book leads up to them by a strictly logical process: "The supreme end and aim of Christianity is the communication of power. The Gospel is not merely a revelation of the divine nature, rich, satisfying, many sided, and corresponding profoundly to the complex needs of humanity, nor merely a system of ethics, spiritual, comprehensive and in the truest sense practical. It is a principle of life, of energy, of movement; it heightens vitality, it makes for efficiency in work and greatness of character. The Gospel is the power of God unto salvation. The Kingdom of God is not in word, but in power. Christianity has made its impression on the world by the vividness and simplicity of its leading ideas, and of these the most pregnant and distinctive is the idea of the self communication of God to man. Christian theology culminates in the doctrine of the indwelling of God in humanity; the might of the Spirit working in human hearts and strengthening them to know, to act and to endure." But it is not a book to be judged of by quotations, ripped from the context, any more than a house can be judged of by a single brick. It is the record of a very elaborate process of thought and demands corresponding effort on the part of the reader. Not that the style is involved—quite the contrary, but the substance it holds will not yield its rich content to the mere reader. It is an exceptionally good book and the conscientious student will find his reward as he goes along and in the end confess that it is great indeed.

The Historic Exodus. Olaf A. Tofteen, Professor of Semitic Languages, etc., University of Chicago. Postpaid, $2.75.

It is a good many years ago since Professor Sanday warned against the danger of publishing hypothetical criticisms of the Bible before definite results could be reached, but the process has gone on, and while much has been gained, there is still a good deal of the reckless warfare against received opinions which marks a section of the higher critics. We ought to be quite ready to accept the conclusions of competent scholars who possess their souls in patience till certain of arriving at sane, legitimate conclusion. But the guessing theorizers will not cease out of the land. The author's book is in effect a protest against speculations which have not ripened into verifiable facts. For instance, page 58, speaking of the documents "P" and "D": "Usually these documents are assumed to reflect different stages in the national life of the Hebrews. Each age is supposed to have produced its peculiar document, with its peculiar style, vocabulary, etc. This principle may in itself be sound. But it is most unsound to deduce from these premises the dates of computation of these documents 'D' and 'P,' because there is not at our disposal any external literary standard by which we can determine their respective ages. There are no remains of the Hebrew tongue outside of the Old Testament. We have no other literature with which we can compare any of the documents and so establish a terminus a quo for its date." This is consoling when we have in mind how the Old Testament has been broken up into fragments, one portion dissected out there, another here, till a plain man cannot, even by much searching, find out any approachably decisive standard for determining these judgments. He further argues that the differences of language and style which bulk so largely in modern criticism may be owing to contemporary varieties of dialect rather than to different periods of development. We have not space for his interesting Exodus arguments or his contention for the earlier date of Deuteronomy, or indeed for any detailed examination of this valuable book. It is for students chiefly, but the general reader of the Bible will find much that he can grasp. It is good to know also that other books of like nature are to follow this.

Preaching. Dean Carter. Longmans. 9 cents.

Another volume of the valuable seri of the Oxford Library of Practical Theology. We have examined most of the and there can only be one opinion as t their value. There is a great deal hard, common sense, practical advic concerning preachers and preacher ways, but the author contends that th essential which can make everything els effectual is the earnestness born of spi ituality. It is an extremely good boo and there would not be so much growlin at sermons if its counsels were reduce to practice.

The Kingdom of Heaven: What It Is and How We Enter It. Canon Wal pole, Rector of Lambeth. E. R. Dut ton, N. Y. $1.00.

These are the last Paddock lectures and the author was sometime ago on of the Faculty of the General Theological Seminary. The Lectures are a very ef fective protest against the prevailing view, which limits the Kingdom of Heaven to the sphere and operations of the church militant on earth, practically ignoring the fact that the Church is a section of an infinitely larger scheme of things, and the instrument by and through which all things are working towards that goal when the kingdoms of this world shall have become kingdoms of our God and of His Christ. In the preface is this, which is indicative of the content of the Lectures: "It seems to me that we may be led to take a more hopeful view of the world as well as a more modest estimate of our own powers if we believe that all our endeavors after righteousness and truth are being aided by this vast spiritual kingdom which presses on every part of human society as closely as the atmosphere on the earth in which we live, and that our efforts are liberating forces, or more correctly perhaps, space creating energies into which the powers of the Kingdom may enter and effect their great purposes." This is worked out with a clearness which leaves no room for anything but wilfull misapprehension or the inabilities of rooted prejudice:

The Temple. Lyman Abbott. Macmillan Company, New York. $1.25.

This book is the last of a series of three, but each is self contained. "The Temple" is the body, and the objective is human experience as it is and as it ought to be—to interpret the laws both of the body and of the spirit. It is to describe human nature." And it does.

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sides it gives human nature the very ndest advice both as regards the phyal life and the higher life to be deoped out of it. The advice is clothed terms of such lucidity and attractiveess that the reader will be tempted to rry on without stop and possibly with- thinking, which the author protests ainst. As he says of the Bible: "It not the amount of the Bible we read ich profits; it is the amount of think- g we give to the reading." And that is ie of all reading that is worth while.

Certain Rich Man. W. A. White. Macmillan Company. $1.50.

This is a very powerful book with a finite purpose of unveiling ugly things d therefore not likely to be acceptable weaklings who don't care a rap for od writing or for anything making the ast demand on such rudimentary brains they happen to possess. Dr. Gladden rote a drastic sermon on the book hich we should like to give in full if ace allowed. John Barclay—the cerin rich man—is the modern example the man in our Lord's parable, from hich the title is taken, and was afflicted ith the same lust for wealth, only careul about his fellowmen as means to his nd, crushing them remorselessly whener they came in the way of his schemes, ll every human feeling apparently died t of his heart. His mother, a widow, a remarkable character, brave, fearless, nsiderate of others, with the most cute sense of honor and unrelenting onesty. But Barclay seemed an incarate disproof of heredity. As a boy he as that most unpleasant type, a keen ader, and when he grew up he traded n the hard necessities of the people he ved amongst. Personally he kept with- the law, but when the law had to be roken he managed to find some one else o rake his chestnuts out of the fire, carng nothing who burnt fingers so long s he clawed the fruit. But laws were assed against rebates and machinery as set in motion by the government to revent such combinations as the Naional Provision Company. Barclay of ourse was furious; then the author shows ow the leaven of his early training began o work in him, and how his mother faced im with a terrific arraignment, which hows the kind of woman she was. "Here ou are," she said to him, "fifty-four years ld, and what have you done? You have killed your friend, and your friend's ather, before him; you've wrecked the ife of the sister of your first sweetheart, nd put fear and disgrace into her fath- r's face forever." This was terrible nough, and the author shows how it comined with other influences worked such repentance in the heart of this man hat he turned into ways of rigfhteousness and showed how sincere he was by he sacrifice of much money. The book s exceptionally vivid, dramatic, and instinct with life, still we cannot rise to he height of Dr. Gladden's predictions f the effect it may have on the plutoratic conscience. Dives is too much kin to Gallio, in that regard at least.

The Story of W. J. E. Bennett, and His Part in the Oxford Church Movement of the Nineteenth Century. By F. Bennett, M. A. Longman's & Co. $2.25.

Rather a belated biography as things go in days when the life story of a notable man follows close on his death. However, the lapse of years puts things in a truer perspective, enabling a better estimate of a man and his work. Bennett was not one of the leaders in the Oxford movement, but he was one of the most notable of those who reduced its principles to practice, and for that reason it is good that the story of his life is told. The great leaders did not trouble much about ritual in the modern sense of that term. They were bent on the revival of primitive doctrine. We can hardly believe it now that there were shameful riots in churches over the wearing of the surplice in the pulpit—that the then Bishop of London would not allow flowers on the altar, and strongly objected to a movable cross on the altar, but was generous enough to allow that it might remain if nailed to the wood work. The whole attitude of the Bishop to Bennett was that of a man who entertained every railing accusation and was rather glad of anything that seemed to justify rebuke. At last the much-goaded Bennett offered to resign, and eventually the Bishop exacted the fulfillment of the pledge hastily and wrongly given. Be that as it may, the Bishop behaved all through like a vacillating, timid man, extremely sensitive to popular clamor and anxious above all things to be "safe." Bennett had done splendid, fearless work as a parish priest and his people made strong and repeated remonstrances to the Bishop. One of these was a petition of poor working men, "We beseech your lordship let Mr. Bennett remain with us." Finally he was given the Vicarage of Frome in 1851, and there he remained till his death in 1886 at the ripe age of 81. That he is generally known as Bennett of Frome, witnesses to his work and his wide reaching influence. The book is interesting as the record of a deeply spiritual life given up with unreserved self sacrifice to his calling. But its main interest resides in the light it throws on the development of the Oxford movement and the practical working out of its principles in two large parishes. As to ritual, he let the church decide all that for him. This notice is inadequate but may draw attention to a book which shows the result of the Oxford movement in the practical workings of parish life.

H. H.

The Nineteenth Century and After for November has a list of solid, well written articles, political and literary. There is a rather bewildering article on "Recent Experiments in Physical Phenomena of Spiritualism," a very learned article "Dante-Medical Priestcraft," is full of interest, and the "Virtuosi" is delightful.

DECEMBER MAGAZINES.

McClures sounds the Christmas note strongly and well. There are some good colored pictures of children, Christmas stories and poems, etc. But there is also an article on a Russian prison which shows that even now the Russian does not need to be scratched very deeply to reveal the Tartar. The government must be absolutely brutal in its callous indifference to human shame and misery. —— **Everybody's** has a paper on the English suffragettes, with portraits of the most notorious. They seem rather a decent lot of quiet, ordinary people and one can only surmise that their imbecilities are the result of intermittent lunacy. The second part of "The Beast and the Jungle" contains matter which proves that the nation has a tremendous lot of clean sweeping to do, and that the more quickly it is done, the better for the national safety, to say nothing of the national honor.—— **The Atlantic Monthly** opens with some letters of Lafcadio Hern. A "Convention of Books," by Mr. McCrothers, is delightful to the last degree. The "Religion of the Past" gives the reader enough to think about for quite a while. "The Lost Art of Ambling" is charming. In fiction, "The Dander From a Susan" is sufficient in itself, so finely told that it reads like a transcript on family record. "The Story of the Santa Fe Trail," "The Battle of the Wilderness," "Our Lost Individuality," are full of interest. In short, the magazine is so uniformly good that all the adjectives become exhausted.

H. H.

The Delineator extends its series of Kipling stories with a remarkably successful one dealing with the conversion of the early Saxons. It also continues rather wearisomely to try to tell us what is, or is not, the matter with the Churches; though this time the writer hits the nail on the head when he insists upon the wastefulness of our modern competitive system. There is a paper entitled "The Home a Club for Boys," and another on "The Dangers of Institutional Life"—to the workers as well as to the worked.

Scribner's opens with a paper entitled "How Christmas Came Into England," by James A. B. Scherer. There is a colored frontispiece called "The Christmas Exile," and there are four colored illustrations to a poem by George T. Marsh. Mrs. Mollie Elliot Seawell has a pretty pathetic story entitled "The Clown and the Columbine," and Richard H. Davis, a characteristic one called "The Messenger." Other articles—illustrated—are "Some Women Etchers" and "The Saints," the latter a study in religious biography. As is usual with the holiday issues, the advertisements bulk much larger than the magazine matter proper —an especial nuisance to those who want to mail it to friends abroad.

W. H.

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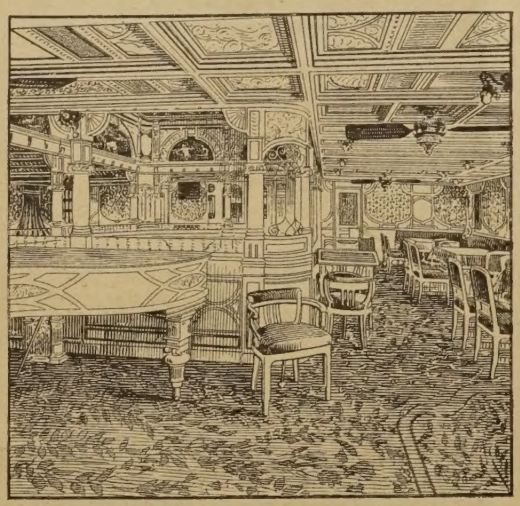

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IN ADDITION TO THE COMMISSION, we will give to the Sunday-schools the following prizes for new subscriptions:

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25	$15	$40
50	$30	$80
100	$70	$170
200	$150	$350
300	$225	$525

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